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47. 1851.





47. 1851.





A COMMENTARY  
ON THE  
**ACTS OF THE APOSTLES,**

WITH EXAMINATION QUESTIONS,  
AND A SERIES OF EXAMINATION PAPERS, ACCOMPANIED  
BY REFERENCES TO THE TEXT AT THE FOOT  
OF EACH PAGE :

ESPECIALLY INTENDED TO PREPARE  
CANDIDATES FOR THE ORDINARY B. A. DEGREE ;

AND ALSO FOR THE USE OF

**Divinity Students in general.**

BY THE

**REV. W. TROLLOPE, M. A.**

PEMBROKE COLLEGE, CAMBRIDGE.



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Τὰ μὲν οὖν Εὐαγγέλια, ὧν ὁ Χριστὸς ἐποίησε καὶ εἶπεν,  
ἱστορία ἐστίν· αἱ δὲ Πράξεις, ὧν ὁ ἕτερος παράκλητος εἶπε  
καὶ ἐποίησε.—*Chrysostom.*

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CAMBRIDGE :

PRINTED BY AND FOR J. HALL, OPPOSITE THE PITT PRESS ;  
AND G. BELL, 186, FLEET STREET, LONDON.

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M.DCCC.XLVII.



## P R E F A C E.

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IN a former publication, entitled *Questions for Examination on the Acts of the Apostles*, the answers were only supplied in those cases, wherein Mr. Maskew's Epitome of Biscoe's work failed to afford the necessary information. As the inconvenience resulting from the plan then adopted has been greatly increased by the re-appearance of the volume, to which reference was made, in an enlarged form, it has been thought advisable to remodel the present Manual altogether, and to keep the object, for which it is immediately designed, more entirely in view. This object is to provide the student with the means of self-examination on perhaps the most important subject which is invariably required from the Candidates for the Ordinary B.A. degree; and in order to effect it, not only have all the questions hitherto set been fully, though concisely, answered, but those, which were necessary to complete the undertaking, have been drawn up, as closely as possible, in imitation of them. The book has accordingly been in a great measure re-written; and for the purpose of giving it somewhat of the form and consistency of a

connected Commentary, the questions themselves have been placed together at the foot of the page. Those, which have been already proposed, are printed in *italics*, with references to the Senate-house Papers for each successive year, collected in an Appendix at the end of the volume; so that their relative importance may be in some sort estimated by their single or repeated occurrence. As a further aid to less advanced students, a parsing analysis of the most difficult words has been given in smaller type at the end of each verse; but as the form of *questions* would here be more than usually monotonous, it has not been deemed necessary to employ it. On the whole it is hoped that nothing has been omitted which is likely to conduce to such an acquaintance with the Acts of the Apostles, as may be considered not only necessary for admission to an Academical degree, but sufficient to induce the subsequent prosecution of more extended Theological enquiries.

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## PRELIMINARY OBSERVATIONS.

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\* \* The Questions in *Italics*, at the foot of the page, are from the SENATE-HOUSE PAPERS, and have been already set.

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### I. *Genuineness and Authenticity.*

(1) WHEREAS the Canon of the Old Testament is authoritatively settled by the testimony of Christ and his Apostles, who constantly quote from its inspired pages in the New Testament; that of the latter is framed upon the generally admitted fact, that the several books of which it consists are the *genuine* and *authentic* productions of eight different writers, who were contemporary with their divine master, and were guided, according to his promise, by the Holy Spirit, in the composition of their works. (2) Now a work is said to be *genuine* which can be proved to have been written by its reputed author; and *authentic*, when its contents carry with them the most indisputable warranty of truth. (3) As to the general grounds upon which the genuineness and authenticity of the several books of the New Testament rest, they are derived from the *external* evidence of

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1. *Compare the method by which the Canons of the Old and New Testaments have been respectively settled.* (A. 6. I.) 2. *Define the meaning of Genuineness and Authenticity.* (A. 6. I.) 3. *State the general grounds upon which the Genuineness and Authenticity of the New Testament are established.* (A. 7. I.)



the unanimous testimony of antient writers, both Christian and Pagan; and from the *internal* evidence afforded by the books themselves, with respect to the character and position of their respective authors, and the credibility of the facts which they relate. (4) Although the title of the *Acts of the Apostles* does not mention *St. Luke* as the author, yet the tradition of the Church is so firm and constant in regarding the book as his production, that there can be no reasonable doubt on the subject. (5) Eusebius (H. E. III. 25.) classes it with the *ὁμολογούμενα*: and thence tracing the testimony of the Fathers backward through Origen (*ap. Euseb. H. E. VI. 23.*), Clement of Alexandria (*Strom. v. p. 588.*), and Tertullian (*de Jej. c. 10. adv. Marc. v. 2.*), we come to that of Irenæus (*Hær. I. 31. III. 14.*), which is in itself of great force and value. (6) Not only was this writer a disciple of Papias, who was the friend of Polycarp; but he was a presbyter of the Church of Lyons under Pothinus, whom he succeeded in the bishopric, and who was born several years before the destruction of Jerusalem. From the immediate successors, and indeed from the contemporaries of the Apostles, he would doubtless have been certified respecting the authorship of the Gospels and the Acts. (7) On the other hand it is true that Chrysostom (*in Act. Apost. Hom. I.*) complains that many of the Asiatic Christians were unacquainted both with the book and its author; but the less extensive circulation of the *Acts* than of other books of the New Testament does not detract from the acknowledgement of

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4. Name the author of the *Acts of the Apostles*. (A. a. I. D. a. 1. E. a. 1.) 5. What proof have we from external evidence that *St. Luke* was the author? (C. γ. 1. δ. 1. F. γ. 1.) 6. Shew the peculiar value of the Testimony of *Irenæus*. 7. State and answer any supposed objections.

its genuineness where known. This book was, moreover, rejected by the Marcionites, Manichæans, and other heretics ; but they were influenced altogether by doctrinal views, which in no way affect the historical question of its genuineness or authenticity. (8) Equally decisive is the *internal* evidence from the book itself. (9) It opens with a dedication to Theophilus, who is identified as the individual to whom *a former treatise*, which can be none other than St. Luke's Gospel, is also inscribed. See on ch. i. 1. (10) There is also a striking similarity of style which marks the Gospel and the Acts to have proceeded from the same person, and that not only in its general character, but in the use of peculiar words and phrases ; such as the adjective *καρὸς*, the expression *παῖς Θεοῦ*, and the formula *καὶ αὐτός*. Compare Acts ii. 27. iii. 13. 16. iv. 25. 27. 30. v. 1. 37. 51. ix. 23. 43. xi. 24. with Luke i. 17. 54. 69. ii. 28. 50. iii. 25. iv. 51. vii. 12. viii. 27. 32. xx. 9. (11) It appears also that the author accompanied St. Paul when he was sent a prisoner to Rome ; and accordingly we learn from two Epistles (Col. iv. 14. Philem. 24.), written by the Apostle at that period, that St. Luke was his companion in that city.

(12) The *authenticity* of the *Acts* is established by the consideration that the veracity of the author was never called in question, though he gave his history to the world while the events were fresh in the memory of those, who would have been only too eager to convict him of falsehood ; that he had the best possible

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8. *By what internal evidence may the author of the Book be known?* (A. e. I. C. β. 1.) 9. *Is there any thing in the Introduction to the Acts of the Apostles to lead you to form an opinion respecting its author?* (D. β. 1.) 10. Point out some peculiarities of style which identify the author of the Acts and the Gospel of St. Luke. 11. The author accompanied St. Paul to Rome :—is there any proof from St. Paul's Epistles that St. Luke did so ? 12. *Give reasons for believing in the Authenticity of this treatise.* (E. β. 1.)

means of ascertaining the truth of what he relates ; that there are many *coincidences* between the Acts and St. Paul's epistles, which from their latency and minuteness are so manifestly *undesigned*, that they must necessarily have truth for their foundation ; and that many of the facts recorded are confirmed by the independent testimony of profane historians. There are also in the several discourses of St. Peter, St. Stephen, and St. Paul ; in the official letters of the Apostolic synod (ch. xv. 23.) and of Claudius Lysias (ch. xxiii. 26.) ; and in the speech of the Roman advocate Tertullus (ch. xxiv. 2.), the most evident traits of reality and truth. (13) With respect to the credibility of the narrative, the writer appears to have been an eye-witness of the greater part of the events which he has recorded of St. Paul ; and he doubtless obtained from the Apostle himself the account of his miraculous conversion and earlier career, as well as of that short intervening period, during which he was not the companion of his travels. Those circumstances which relate to the infant Church of Jerusalem, and the labours of the Apostle Peter, were doubtless so commonly notorious among those with whom Luke associated, that he would only need that directing influence of the Spirit, which he shared with his brother Evangelists, to preserve him from error in recording them, and to guide him into all truth. (14) Of the *undesigned coincidences*, above mentioned, see a remarkable instance at ch. xiv. 19 ; and (15) for the testimony of pro-

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13. What were St. Luke's peculiar opportunities of ascertaining the truth of the facts which he has recorded ? 14. Quote some remarkable instance of an *undesigned coincidence* between the Acts of the Apostles and one of St. Paul's Epistles. 15. *Adduce examples of the testimony afforded by profane history to the truth of facts recorded by St. Luke.* (F. δ. 1.)

fane history to events recorded in the Acts, see the notes on cc. vi. 9. ix. 31. xii. 1. xvi. 12. xvii. 16. xviii. 14. xxi. 38. xxiii. 3. xxiv. 25. xxvii. 1. and elsewhere.

## II. *Life of the Author.*

(1) According to the tradition of the primitive Church, ST. LUKE is the person of whom, as already stated, St. Paul speaks in his Epistles to the *Colossians* and to *Philemon*; and he is again mentioned by the same Apostle in his second Epistle to Timothy, as being, at the time it was written, his only companion. (2 Tim. iv. 11.) Now, as the two former Epistles were written during St. Paul's first imprisonment at Rome (A. D. 62.), so the latter was addressed to Timothy towards the close of his second confinement in the imperial city (A. D. 66.); whence (2) it should seem that, in all probability, St. Luke remained with him till his death. (3) To *Philemon* St. Paul speaks of him as his *fellow-labourer*; and it is plain from the *Acts* that he was in the great Apostle's company during several years of a most interesting portion of his life. (4) The first occasion on which he appears to have accompanied St. Paul was on his first voyage to Macedonia; and the fact is indicated by a change in the narrative (ch. xvi. 10, 11.) from the *third* to the *first* person plural:—ἀναχθέντες οὖν ἀπὸ τῆς Τρωάδος, εἰσθυδρομήσαμεν κ. τ. λ. At Philippi they separated, and the history proceeds in the *third* person; and the first is not again resumed till

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1. In which of St. Paul's Epistles is St. Luke mentioned? Where were they written; and in what years? (A. γ. I. C. α. I.)  
 2. What is the probable inference? 3. Give a succinct account of his connection with St. Paul. (B. α. I.) 4. Where is mention first made of this connection in the Acts; and what remarkable change in the style does it introduce? (A. β. I. F. β. 1.)

St. Paul, having arrived in Greece the second time, is on the eve of sailing from Philippi to Jerusalem (ch. xx. 5.):—  
 ἡμεῖς δὲ ἐξεπλεύσαμεν κ. τ. λ. From the sequel of the history it appears that St. Luke proceeded with St. Paul to Jerusalem, and subsequently to Rome. (5) Although he was thus a partaker in many of the transactions which he records in the Acts, it is reasonable to infer from the preface to his Gospel, that he was not an eye-witness of the ministry of Christ. At the same time he was careful in obtaining and verifying the statements of eye-witnesses; and of these he would meet with many, while travelling with St. Paul. (6) He mentions particularly his introduction to *James* (ch. xxi. 18.). (7) His accurate acquaintance with the religion and customs of the Jews, makes it probable that he became in very early life a proselyte to Judaism; nor is anything known of the time and manner of his conversion to Christianity: but his Gentile origin is apparent even in his name, of which the contracted form, Λουκᾶς from Λουκανός, Latine *Lucanus*, (8) has been thought to indicate that he was either a slave or a freed man. Hence St. Paul (Col. iv. 11. sqq.) distinguishes him from Christians *of the circumcision*. (9) According to Eusebius (H. E. III. 4.), he was a native of Antioch; and there is a late, and not well authenticated, tradition that he was a *painter* by profession. St. Paul indeed distinctly calls him a *physician*; and this accords

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5. Does it appear that St. Luke was an eye-witness of the ministry of Christ? 6. Name one of the eye-witnesses, from whom he may have obtained materials for his history. 7. *What reason is there for supposing that he was a Gentile by birth* (C. a. 1.); and what is known of his early opinions, and his conversion to Christianity? 8. How do his name and profession bear upon his origin; and may any thing be inferred from his own works, or from tradition, on the subject? (F. γ. 1.) 9. Of what place was he a native?

very well with his presumed condition as a *libertus*; for it should seem that the study of medicine was encouraged by the Romans among freed-men of education. See Suet. Calig. c. 8. Quinctil. Instt. Or. vii. 27. His classical style is also corroborative of the same conclusions. (10) As none of the fathers speak of Luke's martyrdom, it may be fairly presumed that he died a natural death; though the time and manner of it are altogether unknown.

### III. *Design and Scope.*

(1) With the exception of a few occasional notices of the proceedings of the other Apostles, and these confined to Judæa, the *Acts of the Apostles* contains the history of the early spread of Christianity among the Jews and Gentiles, so far as it was effected by the instrumentality of *St. Peter* and *St. Paul*. (2) The title of the book, therefore, does not afford an accurate notion of its contents; since the first 12 chapters relate to the affairs of the mother Church at Jerusalem from the ascension of Jesus Christ to the admission of the first Gentile convert within her pale by St. Peter, to whom, according to his master's promise, was assigned the honour of laying the foundation of Christianity both among his countrymen and the heathen. In this portion of the narrative is also included an account of the miraculous conversion of the persecutor Saul, whose zealous labours, as the great Apostle of the Gentiles, are recorded in the subsequent division of the book. (3) It seems therefore that the grand

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10. Is any thing known respecting his death or martyrdom?

1. *State the general scope of the history of the Acts.* (A. Z. I.)
2. *Does the title of the Book correspond with the design of the author?* (F. β. 1.)
3. *Restrict and define the object of the*

design of the author, was not, as some suppose, to follow up the history of the life of Christ, given in his Gospel, by a record of the early propagation of the new religion during the Apostolic Age. Neither did he intend to furnish a complete statement of the missionary exertions of the two great champions of the faith, of whose proceedings he treats almost exclusively; for he has omitted many particulars in the life of each, which are incidentally noticed in other places. Thus he gives no account of St. Paul's fighting with beasts at Ephesus (1 Cor. xv. 32.); of some of his voyages and shipwrecks (2 Cor. xi. 25.); of the thorn in his flesh (2 Cor. xii. 7.); or of St. Peter's preaching in Egypt and at Rome (1 Pet. v. 13.). It should seem therefore to be the main of the Treatise to complete the evidence of Christ's divine mission, by recording the fulfilment of his promised co-operation with his Church in the wonderful effusion of the Holy Spirit, the consequent increase of the number of believers, and the equal participation of Jew and Gentile in the blessings of the Gospel covenant, manifested by the outpouring of the Spirit equally on both. In a word, as the Gospels confirm the history of the ministry of Christ himself, so the Acts are a record of the operation of the Holy Spirit, which he sent to supply his place, and carry forward the great work of universal redemption. With this design it will be seen that the entire scope of the History agrees. (4) After alluding to the Ascension of our Lord with which his Gospel concludes, and recording the election of Matthias into the place of the traitor Judas, the historian proceeds with an account of the effusion of the Holy Spirit; the miracles and preaching of

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*narrative from its contents and omissions; and point out the main design of the author in writing his book. (A. δ. I. F. α. 1. γ. 1.)*  
 4. *Give a sketch of the history contained in the Acts. (E. δ. 1.)*

the Apostles to the Jews, and their constancy under the sufferings to which they were consequently exposed; the sermon and death of the Protomartyr Stephen; the spread of Christianity among the Samaritans; the conversion of St. Paul; the call of the *devout Gentiles* or proselytes, illustrated in the case of the *Æthiopian Eunu*ch and Cornelius; the persecution of the Christians by Herod Agrippa; and the propagation of the Gospel among the *idolatrous Gentiles* by the preaching of St. Paul. (5) Of this illustrious Apostle we learn that he was a Jew, a Pharisee, and the son of a Pharisee (Acts xxiii. 6.), a Hebrew of the Hebrews, of the tribe of Benjamin, circumcised the eighth day (Phil. iii. 5.), a pupil of Gamaliel, conversant with Hebrew and Greek literature (Acts xvii. 28. xxii. 3. Gal. i. 14. Tit. i. 12.), and enjoying the rights of Roman citizenship as a native of Tarsus in Cilicia (Acts xxi. 39. xxii. 28.). His strong Jewish prejudices led him to take an active part in the persecution of the Christians generally, and in the martyrdom of Stephen in particular (Acts vii. 58. ix. 3. sqq. xxii. 20. 1 Tim. i. 13.); while an ingenuous and ardent mind, trained by education and open to conviction, prepared him to obey at once the extraordinary call of the Redeemer, by which he was set apart as a chosen vessel to bear his name to the Jews, but more especially to the Gentiles (Acts ix. 15. xiii. 46. xxii. 21. Gal. i. 1. ii. 8, 9.). In this holy cause he laboured zealously during 30 years, travelling from country to country, enduring every species of hardship, encountering every extremity of danger, assaulted by the populace, punished by the magistrates, scourged, beaten, stoned, left for dead, undismayed by the prospect of unmitigated malice and an agonizing death,

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5. Add a brief account of the life and labours of St. Paul.



and at length laying down his life in defence of the faith which he had at first denied. (6) His Apostolical journeys extended from Jerusalem to Antioch; to Corinth, Ephesus, Philippi, and over a large portion of Asia Minor, and at length to Rome; probably also to Spain and the British Isles. The dates and events of these journeys,—of which the progress was only interrupted by (7) five short visits to Jerusalem on matters of importance, as recorded in cc. ix. 26. xi. 12. xv. 4. xviii. 22. xxi. 17.—are to be found in the Table given below; and the interval which elapsed between each of them and his conversion may thence be deduced.

#### IV. *Chronology.*

(1) THE time comprised in the history of the *Acts*, from the ascension of our Lord to the close of St. Paul's first imprisonment at Rome, extends over a period of about thirty years; or from A.D. 33 to 63 of the Vulgar computation. (2) Now it is very generally admitted that there is an error of about four years in the Vulgar Chronology; nor, in the absence of any specific marks of time in the narrative itself, can the dates which have been variously assigned to the several transactions recorded, be looked upon as any more than probable approximations to the truth. Taking it for granted therefore that our Lord's ministry was terminated by his crucifixion in the 33rd year, that event will in fact syn-

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6. Trace him in his several Apostolical journeys, dating the principal events from the year of his conversion. (A. ζ. 1.) 7. How many of his visits to Jerusalem are recorded; and upon what occasions? (A. γ. 1.)

1. Over how many years of the Christian æra does the history of the *Acts* extend? (A. γ. 1. F. δ. 1.) 2. Can the Chronology of the several events recorded be accurately determined?

chronize with the 29th or 30th of the veritable epoch, and other corresponding variations will take place in those other *fixed* dates, which present themselves in the course of the narrative. (3) There are altogether *five* of such dates; and they are said to be *fixed*, because historically determined from independent sources. The *first* of these is that of the famine predicted by Agabus (ch. xi. 28.), which began in the 4th year of Claudius, or in A. D. 44; the *next* is that of the death of Herod (ch. xii. 23.), which took place within the same year; the *third* is that of the edict of Claudius (ch. xviii. 2.), issued in A. D. 50; the *fourth* is the arrest of Paul (ch. xxi. 33.), two years before the arrival of Festus in Judæa (ch. xxiv. 27.) in A. D. 59. This last is the *fifth* of the epochs in question, and in the autumn of this year St. Paul set sail, wintered at Malta, and arrived at Rome early in A. D. 60. (4) It may farther be inferred from the fact, that St. Paul's flight from Damascus took place while Aretas was governor of the town (2 Cor. xi. 32.), that that event, and consequently his first visit to Jerusalem after his conversion, cannot be extended beyond the year 38 of the Vulgar era; three years backward will be the date of the conversion (Gal. i. 18.); and again fourteen years onward will be that of an after visit of St. Paul to Jerusalem (Gal. ii. 1.), probably his third. (5) The intervals between the ascension and the death of Stephen, as given in the Vulgar, or Archbishop Usher's, Chronology, is certainly too short: and the earlier date, which doubtless belongs to the ascension, affords the means of

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3. *What are the principal dates upon which the Chronology is built; and why are they considered as fixed?* (A. a. I. c. 1. §. I.)  
 4. Are there any other considerations by which certain dates may be obtained?  
 5. Under what view of the subject may some probable errors be corrected?

amending this and other errors in the same system. Subjoined is a table of the principal events recorded in the Acts, with their dates according to the common æra, parallel with those derived from more recent calculations. (6) It may be well to premise, however, that during the entire period Judæa was in the condition of a Roman province, governed by a procurator who was subordinate to the president of Syria. Still, though tributary to Rome, the Jews enjoyed a considerable share of national liberty, and lived in the exercise of their religion and laws, except that, in cases of capital punishment, the sentence required the confirmation of the Roman governor. See on ch. vii. 58.

### (7) CHRONOLOGICAL TABLE:

EVENTS.	ACTS.	Vulgar Æra.	Amended Dates.
	Ch. Ver.	A. D.	A. D.
Ascension of Christ . . . . .	i. 9.	33	30
Election of Matthias . . . . .	i. 13.	—	—
Descent of the Holy Spirit . . . . .	ii. 1.	—	—
Death of Ananias and Sapphira . . . . .	v. 1.	—	31
Appointment of Deacons . . . . .	vi. 1.	34	32
Martyrdom of Stephen . . . . .	vii. 54.	—	33
Gospel preached to the Samaritans . . . . .	viii. 5.	—	—
Conversion of the Ethiopian Eunuch . . . . .	viii. 26.	35	—
Conversion of St. Paul . . . . .	ix. 1.	—	34
His first visit to Jerusalem . . . . .	ix. 26.	38	37
Conversion of Cornelius . . . . .	x. 1.	41	40
Disciples first called Christians at Antioch . . . . .	xi. 26.	—	42
Prophecy of Agabus . . . . .	xi. 28.	44	43
Herod's persecution . . . . .	xii. 1.	—	—

6. Describe briefly the state of Jewish affairs, religious and political, during the period over which this history is spread. (C. a. 1. β. 1. D. γ. 1. F. β. 1.) 7. Construct a Chronological Table of the principal events recorded in the Acts.

## CHRONOLOGICAL TABLE :—(continued)

EVENTS.	ACTS.	Vulgar Æra.	Amended Dates.
	<i>Ch. Ver.</i>	<i>A. D.</i>	<i>A. D.</i>
Martyrdom of James, and imprison- ment of Peter . . . . .	xii. 2.	44	43
Death of Herod Agrippa . . . . .	xii. 20.	—	44
St Paul's second visit to Jerusalem	xii. 25.	—	—
The famine foretold by Agabus rages in Judæa . . . . .			45
St Paul sets out with Barnabas on his first Apostolic journey . . . . .	xiii. 1.	45	46
Council at Jerusalem during the third visit of St. Paul . . . . .	xv. 6.	52	48
Separation of Paul and Barnabas . . . . .	xv. 36.	53	49
St Paul's second Apostolical journey	xv. 40.	—	—
St Luke becomes the companion of Paul . . . . .	xvi. 10.	—	—
Their arrival at Athens . . . . .	xvii. 15.	54	50
Edict of Claudius (Acts xviii. 2.)			—
Paul's first visit to Corinth . . . . .	xviii. 1.	—	—
Gallio pro-consul of Achaia . . . . .	xviii. 12.	55	51
Paul's fourth visit to Jerusalem	xviii. 22.	56	52
His third Apostolical journey . . . . .	xviii. 24.	57	—
His abode at Ephesus . . . . .	xix. 1.	58—60	53—55
The riot of Demetrius . . . . .	xix. 23.	60	55
St Paul's fifth visit to Jerusalem	xxi. 17.	—	56
His trial before Felix . . . . .	xxiv. 1.	—	57
He sets sail for Rome . . . . .	xxvii. 1.	62	59
His shipwreck on the island of Malta	xxviii. 1.	—	—
His arrival in Rome . . . . .	xxviii. 15.	63	60
His liberation . . . . .	xxviii. 31.	65	62

V. *Date and Place of Publication.*

(1) The time at which the Acts of the Apostles were written may be nearly, though not exactly, ascertained. As the

1. Give the date and place where the Acts of the Apostles were written; and add the reasons for your answers. (A. a. I. δ. I. e. I. B. γ. I. C. δ. I. &c.)

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history closes with the second year of St Paul's first imprisonment at Rome, without recording his release and subsequent ministry, it had in all probability been composed during the time the author was with him at Rome, and was published under his auspices towards the end of his confinement in A. D. 62. Had it appeared at a later period, it would doubtless have included the account of the persecutions with which Nero began to assail the Christians in the following year. Possibly, therefore, it may have been published in the imperial city. (2) It is more generally supposed however to have been first given to the world shortly after St Paul's release, and in *Achaia*. The subscriptions at the end of some MSS., which state that it was written at Alexandria in Egypt, are without any authority.

## VI. *Style.*

(1) The style of St. Luke, both in his Gospel and the Acts is more elegant and pure than that of the other Evangelists : a superiority for which his early residence in Greece, and his professional education will easily account. (2) At the same time there is a considerable inequality observable in those parts of the book, which he has drawn from the reports of others, and in which Hebraisms, elsewhere avoided, continually occur. (3) In the speeches, of which he has given the summaries, he seems to have faithfully preserved the character of the several speakers, and, as far as possible, to have reported their very words.

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2. Have any other places been mentioned as the probable place of publication, and on what grounds?

1. What are the general characteristics of St. Luke's style? 2. Is the style in which this book is written equally supported throughout? 3. *What may be observed concerning that of the several speeches reported in it?* (A. a. 1.)

# A COMMENTARY

## ON THE

# ACTS OF THE APOSTLES.

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## CHAPTER I.

CONTENTS: — *Introduction*, vv. 1—3. *The Ascension*, 4—11. *Return of the Apostles to Jerusalem*, 12—14. *Election of Matthias in the room of Judas*, 15—26. (A. D. 30.)

VER. 1. Τὸν μὲν πρῶτον λόγον ἐποιήσαμεν. (1) Hence it is evident that the author was ST. LUKE. (2) *The former narrative* to which he alludes is manifestly his *Gospel*, which is addressed to the same friend *Theophilus*, and precisely answers the description here given of it. (3) It has indeed been thought that the *Gospel* and the *Acts* formed originally but one work; but the author here speaks of them as distinct narratives, and they have always been known under distinct titles. (4) The superlative πρῶτος is used for πρότερος, as in John i. 15. Rev. xxi. 4. and elsewhere; and the phrase λόγον ποιῆσθαι, *to write, or compile, a history*, occurs in Diog. L. vii. 1. 21. Hence λογοποιός, *an historian*, in Herod. ii. 143. Xen. Cyr. viii. 5. 28. (5) A treatise of Philo

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VER. 1. 1. *What inference may be drawn from this exordium respecting the author of the book?* (D. δ. 1.) 2. *What do you understand by τὸν πρῶτον λόγον; and to whom was the narrative in question inscribed?* (A. γ. 1.) 3. *May not the two narratives have been originally united in one connected history?* 4. *How is πρῶτος here used; and what is the sense of λόγον ποιῆσθαι?* 5. *Adduce an exordium similar to this of the Acts.*

Judæus (T. II. p. 445.) commences in a manner similar to this exordium of the Acts:—ὁ μὲν πρότερος λόγος ἦν ἡμῖν, ὃ Θεούδοτε, κ. τ. λ. (6) Although nothing is known of *Theophilus*, the friend to whom St. Luke addressed his two histories, there can be no doubt, not only that he was a real person, but that he was of some rank and consideration, probably at Antioch, where the Evangelist seems to have been long resident. Had the name been merely an appellative designation of *any Christian*, it would rather have been written Φιλόθεος (2 Tim. iii. 4.); and the epithet *κράτιστος*, by which it is accompanied in Luke i. 3, is also applied to the Roman governors Felix and Festus in cc. xxiii. 26. xxiv. 3. xxvi. 25. There is, moreover, no other instance of a feigned name in the New Testament; and *Theophilus* was the name of the father of Ananias, in whose high-priesthood the Jewish war broke out. See Joseph. Ant. xx. 9. 7.—περὶ πάντων ὧν ἤρξατο κ. τ. λ. (7) This embraces the entire account, given by St Luke in his Gospel, of our Lord's *miracles* and *teaching* (8) from the commencement of his ministry after his baptism by St John (vv. 5. 22.) till his ascension into heaven. At the same time it is to be observed that the expression made use of may mean nothing more than *ἐποίησε καὶ ἐδίδαξε*, since *ἄρχομαι* is one of those words which are frequently pleonastic. So again in ch. ii. 4. See also Gen. ii. 3. lxx. Mark vi. 7. Luke iii. 8.; and compare Mark xiv. 65. with Matt. xxvi. 65. (9) Besides, as St. Luke has omitted many of the

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6. Is any thing known of St. Luke's friend *Theophilus*; and whence does it appear that the name is not merely an appellative, but designating a real person? 7. How do you explain the words *περὶ πάντων ὧν ἤρξατο κ. τ. λ.*; and how may *ἤρξατο* be interpreted? 8. *From what event do you date the commencement of the Christian dispensation?* (F. a. 1.) 9. Is *πάντων* to be understood with any limitation?

events of our Saviour's life, the adjective πάντων must be taken, as frequently elsewhere, in a limited sense, so as to indicate the *principal facts* and *discourses* of Christ's ministry. (10) The relative ὧν is in the genitive instead of the accusative, by the *attraction* of πάντων.

ἐποιησάμην. Aor. 1. mid. 1 sing. of ποιέω,—ῶ.—Θεόφιλος. Lit. *Friend of God*; from θεός and φίλος.—ἤρξατο. Aor. 1. m. 3 sing. of ἄρχω.

VER. 2. ἄχρι ἧς ἡμέρας. (1) For ἄχρι τῆς ἡμέρας, ἐν ἧ. Compare ch. xxvii. 33. (2) It has been doubted whether διὰ πνεύματος ἁγίου is to be construed with ἐντειλάμενος, ἐξελέξατο, or ἀνελήφθη. The abrupt transposition of the relative seems to mark the connexion of the words with the participle, and they will thus be correctly referred to the divine afflatus, emblematic of the promised outpouring of the Spirit, with which our Lord accompanied his parting commission to his disciples. See John xx. 22. (3) The commission itself is contained in Matt. xxviii. 19, 20. (4) With ἀνελήφθη the words εἰς τὸν οὐρανὸν may be supplied from Mark xvi. 19.

ἐντειλάμενος. Nom. masc. part. aor. 1 m. of ἐντέλλω.—ἀποστόλοις. Dat. pl. of ἀπόστολος, *an apostle*; from ἀποστέλλω, *to send forth*. ἐξελέξατο. Aor. 1. m. 3. sing. of ἐκλέγω.—ἀνελήφθη. Aor. 1. p. 3 sing. of ἀναλαμβάνω, fut. 1. λήψομαι.

VER. 3. παρέστησεν ἑαυτὸν ζῶντα. (1) *Presented himself alive*; or rather perhaps, *proved himself to be alive*. Compare infra, ch. xxiv. 13. (2) Christ's appearance to

10. What is the government of the relative ὧν?

VER. 2. 1. Explain the construction of ἄχρι ἧς ἡμέρας. 2. How do you connect and understand the words διὰ πνεύματος ἁγίου? 3. What commission is here meant? 4. Supply the ellipsis with ἀνελήφθη.

VER. 3. 1. How would you render παρέστησεν ἑαυτὸν ζῶντα? 2. What important testimony may be adduced in support of our Lord's appearance to his disciples after his crucifixion?



his disciples alive after his crucifixion is attested by Josephus, who says in Ant. XVIII. 3. 3. ἐφάνη αὐτοῖς ζῶν. — μετὰ τὸ παθεῖν αὐτόν. (3) *After his passion.* An infinitive mood with the neuter article prefixed, has the import of a substantive in every case; admitting also the government of prepositions, and depending on an accusative, as in the present instance. Compare infra, cc. xiv. 9. xv. 23. xx. 3. xxiii. 15. 2 Cor. vii. 12. Phil. iii. 21. *et alibi.* See also on ch. iii. 12.—ἐν πολλοῖς τεκμηρίοις. *By many certain proofs.* The *manner, means, or instrument* of an *agency or ministry*, are frequently in the New Testament expressed by the dative with ἐν, instead of a simple dative. Thus again in v. 5. Compare also cc. iv. 7. xviii. 19. *et alibi.* (4) From τέκμαρ, *an end*, the word τεκμήριον, which is only once used in the New Testament, signifies *an infallible proof*, which puts an end to all doubt or disputation. Hence Aristotle (Rhet. I. 2. 40.) explains τεκμήρια by σημεῖα ἀναγκαῖα, and Quintilian (Inst. Orat. v. 9.) by *signa necessaria.* (5) The proofs intended are those of our Lord's conversing with his disciples, eating with them, allowing them to touch him, and the like; and they are said to be *infallible*, because they were frequently repeated, in open daylight, before those who had known him too long and too well to be deceived, and upon whom conviction was wrought contrary to a most determined disbelief of his promised resurrection. (6) Thus he appeared, 1. to Mary Magdalene, whom he sent to inform the disciples of his resurrection (Mark xvi. 9. John xx. 14.); 2. to

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3. Explain the syntax of μετὰ τὸ παθεῖν αὐτόν, and ἐν πολλοῖς τεκμηρίοις. 4. What is the derivation and meaning of τεκμήριον? 5. Of what proofs does St Luke here speak; and why are they said to be infallible? 6. Upon how many distinct occasions did Christ appear to his disciples between his resurrection and ascension? (F. a. 1.)

Mary Magdalene, who had been joined by Salome and the other Mary, on her way to the disciples (Matt. xxviii. 9, 10. John xx. 18.); 3. to Peter (Luke xxiv. 12.); 4. to the two disciples on the road to Emmaus (Mark xvi. 12. Luke xxiv. 13.); 5. to all the Apostles, except Thomas (Luke xxiv. 36. John xx. 19.); 6. to the eleven, including Thomas (Mark xvi. 14. John xx. 26.); 7. to above 500 brethren on a mountain in Galilee (Matt. xxviii. 16. 1 Cor. xv. 6.); 8. to Peter and others at the sea of Tiberias (John xxi. 1.); 9. to James (1 Cor. xv. 7.); 10. to the Apostles at Jerusalem, whence he proceeds to Bethany, and ascends visibly into heaven (Matt. xxviii. 18. Mark xvi. 15. Luke xxiv. 50.).—δι' ἡμερῶν τεσσαράκοντα. (7) The same space of time is assigned in Scripture to the fall of man at the deluge (Gen. vii. 12.); to the fasting of Moses (Exod. xxxiv. 28.) and Elijah (1 Kings xix. 8.); and to our Lord's Temptation in the wilderness (Matt. iv. 2.).—τὰ περὶ τῆς β. τ. θ. *Scilicet, τὰ ῥήματα.* (8) Of the expression ἡ βασιλεία τοῦ Θεοῦ, see *Questions on St. Matthew*; ch. III. qu.

παρέστησεν. Aor. 1. act. 3 sing. of παρίστημι.—ζῶντα. Acc. sing. masc. of ζῶν, part. pres. act. of ζάω.—παθεῖν. Inf. aor. 2 of v. irr. πάσχω, fut. κείσομαι, p. m. πέπονθα.—όπανόμενος. Part. pr. m. of όπτάνομαι, i. q. όπτομαι.

VER. 4. συναλιζόμενος. (1) *Having assembled them in sufficient numbers*: subaud. αὐτούς. This is the part. pres. m. of the verb συναλίζειν, of which the true derivation, though others have been given, is from ἄλις, *abundantly*: and this sense not only accords with συνελθόντες following, but with the use of the verb in other writers.

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7. To what other remarkable events is the space of 40 days assigned in Scripture? 8. What is the import of the expression ἡ βασιλεία τοῦ Θεοῦ?

VER. 4. 1. Derive, explain, and illustrate the participle συναλιζόμενος.

Compare Herod. i. 62. v. 15. Xen. Cyr. i. 4. 14. We have also ἀλήνη, *an assembly*, in Herod. i. 125.—τὴν ἐπαγγελίαν. (2) *The promise* of the gift of the Holy Ghost. It was repeated on more than one occasion; but the Apostles were at Jerusalem when it was accompanied with the command there to await its effusion. See Luke xxiv. 49; and compare Matt. x. 20. John xiv. 17. 26. xv. 26.—ἦν ἡκούσατέ μου. (3) Subaud. παρὰ, as in Herod. ii. 45. ταῦτα τῶν ἐν Θήβησι ἱρέων ἡκουον. It will also be observed that there is a change of person, which requires ἔφη to be understood. Similar transitions from the *oratio directa ad obliquam*, and *vice versa*, are frequent. Compare infra, cc. xvii. 3. xxiii. 35.

παρήγγειλεν Aor. 1. act. 3. sing. of παραγγέλλω.—χωρίζεσθαι. *To be separated, i. e. to depart.* Inf. pr. p. of χωρίζω, from χωρίς, *apart.*

VER. 5. Ἰωάννης. (1) Scil. ὁ Βαπτίστης. He was the son of Zacharias and Elizabeth (Luke i. 5.), the predicted fore-runner of the Messiah (Isai. xl. 3. Mal. iii. 1. iv. 5. Matt. iii. 1. xi. 14.), whom Herod Antipas beheaded at the instigation of the infamous Herodias (Matt. xiv. 10.). (2) Though emblematic of inward purity, John's baptism did not impart spiritual grace; (3) whence St Paul also admitted its insufficiency, and commanded those who had received it, to be re-baptized in the name of Christ. See Acts xix. 5.—οὐ μετὰ πολλὰς ταύτας ἡμέρας. (4) As a general rule, nouns, to which οὗτος is prefixed, always take the article. This text and Luke xxiv. 21. are the only exceptions in the New Testament; and the few

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2. What is the promise here alluded to; and where were the Apostles when it was made? 3. Mark the peculiarity of construction, and supply the ellipsis, in the clause ἦν ἡκούσατέ μου.

VER. 5. 1. Who was the *John* here spoken of? 2. In what did the insufficiency of his Baptism consist? 3. *Compare a subsequent passage in this history which bears upon this insufficiency.* (A. γ. I.) 4. Is there any, and what, anomaly in the expression, οὐ μετὰ πολλὰς ταύτας ἡμέρας?

similar omissions in other writers occur, as here, only with a numeral or something analogous to it. (5) It was ten days afterwards that the promise was fulfilled by the descent of the Holy Ghost upon the Apostles in the form of *fiery tongues* (c. ii. 1.). (6) Our Lord did not specify the precise time at which this event would take place, with a view to try the faith of the disciples. Thus Chrysostom:—οὐκ ἐδήλωσε πότε, ἵνα αἰὲ γρηγορῶσιν· ἀλλ' ὅτε μὲν ἐγγύς ἐστιν, ἵνα μὴ ἐκλυθῶσιν.

ἐβάπτισεν, βαπτισθήσεσθε. Aor. 1. act. 3. sing. and fut. 1. pass. 2. pl. of βαπτίζω.—ὑδατι. Dat. sing. of ὕδωρ,—ατος.

VER. 6. Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ κ. τ. λ. (1) From this question it is evident that the hopes of the Apostles, which had been checked by the death of Christ, revived with his resurrection. The prejudice which they entertained in common with the rest of their countrymen, respecting the temporal nature of the Messiah's kingdom, their consequent deliverance from the Roman yoke, and the commencement of an æra of national independence and prosperity, probably had its rise in the prophecies of Daniel (vii. 27.) and Micah (iv. 8.), and was only removed at length by the illuminating influence of the Holy Spirit. See Matt. xxiv. 36. Luke xxiv. 21. (2) The verb ἀποκαθιστάνειν signifies properly *to restore a thing to its former condition*, as in the recovery of an injured limb (Matt. xii. 13. Mark iii. 5. Luke vi. 10.); and hence it is applied to the moral reformation effected

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5. How was the promise contained in the words ὑμεῖς δὲ βαπτισθήσεσθε κ. τ. λ. fulfilled (E. a. 2.); and what was the interval between our Lord's ascension and its accomplishment? 6. Why did not Christ announce the exact period of its fulfilment?

VER. 6. 1. Explain the meaning of the Apostle's question, Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ κ. τ. λ.; as connected with the feeling of the Jewish people upon the subject? (A. γ. i. E. a. 2.) 2. What are the proper and applied meanings of the verb ἀποκαθιστάνειν?

by the preaching of the Baptist (Matt. xvii. 11.), to the restoration of the Jews to their former state after their return from Babylon (Joseph. Ant. II. 3. 8.), and, in this place, to the expected re-establishment of the nationality of Israel. In a like sense the noun ἀποκατάστασις occurs in ch. iii. 21.

συνελθόντες. Nom. pl. masc. of συνελθών,—οὔσα,—όν, part. aor. 2. of ν. irr. συνέρχομαι, fut. 1. συνελεύσομαι, perf. m. συνήλυθα.—ἐπηρώτων. Imperf. 3. pl. contr. of ἐπερωτάω,—ῶ.—Ἰσραήλ. Noun prop. Hebr. indecl.

VER. 7. οὐχ ὑμῶν ἐστι γινῶναι κ. τ. λ. (1) *It is not your concern to know, &c.* Subaud. ἔργον. Our Lord's reply was intended to repress an undue curiosity respecting the unrevealed purposes of God; and to direct the attention of his Apostles to those duties, which they would forthwith be required to perform in propagating the Gospel among mankind. (2) Some translate the words οὐς ὁ πατήρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ, *which the Father has appointed by his own power*; i. e. without employing any intermediate agency. (3) In either case the sense is nearly the same, and may be compared with the following from a fragment of Sophocles:—οὐκ ἐστι Πλὴν Διὸς οὐδεὶς τῶν μελλόντων Ταμίᾱς. (4) Between χρόνος and καιρὸς there is this difference, that the former indicates any period of time, however indefinite; the latter, one definite and fixed.

εἶπε. Imperf. or 2 Aor. 3 sing. of εἶπω.—γινῶναι. Inf. 2 aor. of γινώσκω.—ἔθετο. Aor. 2 mid. 3 sing. of τίθημι.

VER. 8. ἐπελθόντος τοῦ ἁγίου πν. ἐφ' ὑμᾶς. (1) *When*

VER. 7. 1. What is the import of our Lord's reply? 2. Give another translation of the clause οὐς ὁ πατήρ ἔθετο κ. τ. λ. (A. γ. I.) 3. Compare a similar sentiment from a classical writer. 4. Distinguish between the words χρόνος and καιρὸς.

VER. 8. 1. Explain ἐπελθόντος grammatically (E. a. 2.); and supply the ellipse with ἕως ἐσχάτου τῆς γῆς.

*the Holy Ghost has come upon you.* It is the *genitive absolute*.—ἕως ἰσχύαρον τῆς γῆς. *Subaud. μέρους.* *To the farthest part, or extremity, of the earth.* (2) Although γῆ is sometimes used in speaking of *Judæa* only, it is not necessary to limit the signification here. During our Saviour's ministry, the Gospel was preached almost exclusively to the Jews; but the mission was now universal: and so rapid was the progress of Christianity, that even in the Apostolic age, churches had been founded in all the principal cities and countries of the then known world.

λήψεσθε. Fut. 1. m. 2. pl. of λαμβάνω.

VER. 9. ὑπέλαβεν αὐτόν. *Caught him up*, i. e. by placing itself under him. So Herod. i. 24. τὸν δὲ δελφίνα λέγονσι ὑπολαβόντα ἐξενεῖκαι ἐπὶ ταίναρον. Hence the verb is applied to an object caught up in a cloud or whirlwind; as in Herod. ii. 25. ὑπολαβόντες οἱ ἄνεμοι καὶ διασκεδάναντες.

ἐπήρθη. Aor. 1. p. 3 sing. of ἐπαίρω.

VER. 10. ἀτενίζοντες ἦσαν εἰς τὸν οὐρανόν. (1) *Scil. τοῖς ὀφθαλμοῖς*, as in Luke iv. 20. There also the construction is with a dative; but the verb is more usually followed, as in this place, by an accusative with εἰς. Compare Acts iii. 4. vi. 15. Lucian conveys the same sense by the expression ὀφθαλμοῖς ἀτενέσι καθορᾶν.—αὐτοῦ πορευομένου. (2) *As he was departing.* Gen. absol.—παρεστήκεισαν. (3) The *pluperfect* denotes an action

2. Shew that this expression may be understood without any limitation.

VER. 9. Point out and exemplify the exact meaning of ὑπέλαβεν.

VER. 10. 1. Explain the import and construction of the verb ἀτενίζειν, and supply the ellipsis. 2. Translate αὐτοῦ πορευομένου grammatically. 3. What is the proper use of the pluperfect; and what does it here imply?

completed *before*, or *during*, the performance of another action, to which it has reference; so that it is here implied that the angels had taken their stand unnoticed, while the Apostles were attentively gazing upon their ascending Lord. Compare *infra* c. xiv. 3.—ἐν ἐσθῇτι λευκῇ. (4) White garments were the recognised emblem of purity, and hence angels are constantly represented as so apparelled. See Matt. xvii. 2. xviii. 3. Mark xvi. 5. Luke xxiv. 4. Rev. iii. 4. iv. 4. and elsewhere. So again in c. x. 30. It appears therefore that the δύο ἄνδρες were angelic beings who had assumed the human form, in order, as Œcumenius observes, to excite no alarm in those who were already astonished by the miracle of the ascension.

ἰδοῦ. *Behold!* Imp. mid. 2 sing. of εἶδω. Used interjectionally.—παρειστήκεισαν. Pluperf. 3 pl. of παρίστημι.—ἐσθῇτι. Dat. s. of ἐσθῆς, *a garment*; from ἐννυμι.

VER. 11. ἄνδρες Γαλιλαῖοι. (1) The noun ἄνδρες is pleonastic, as in the similar form ἄνδρες Ἀθηναῖοι, in Demosthenes *passim*. Compare *infra* ch. xvii. 22.—τί ἐστήκατε; (2) *Why do ye stand?* Perf. for pres. See Matt. Gr. Gr. §. 206. With τί, used adverbially, there is an ellipsis of the preposition διὰ.—ὃν τρόπον. *In like manner as*; subaud. κατὰ. At full the form would be κατὰ τὸν τρόπον, ἐν ᾧ. Compare *supra* v. 2. (3) In this clause there is probably an allusion to the terms in which our Lord foretold his exaltation to the right hand of God, and his second advent to judge the world. See Matt. xxvi. 64.

ἀναληφθεῖς. Part. aor. 1 pass. of ἀναλαμβάνω.—ἐλεύσεσθαι. See above, v. 6.—ἐθεάσασθε. Aor. 1 mid. 2 pl. of θεάομαι.

4. Of what were *white garments* emblematic; and what do you infer respecting the two men so apparelled?

VER. 11. 1. How do you explain the form, ἄνδρες Γαλιλαῖοι? 2. Explain grammatically τί ἐστήκατε, and ὃν τρόπον. 3. Quote a passage from St Matthew illustrative of the angelic announcement.

VER. 12. Ἐλαιῶνος. (1) *Olivet*, or the *Mount of Olives*, is a low mountain ridge lying east of Jerusalem, in the direction of Bethany, and about 2000 cubits, or  $7\frac{1}{2}$  stadia from the holy city, from which it was separated by the narrow vale of Jehoshaphat. Measuring from the foot of the hill, Josephus (Ant. xx. 8. 6.) makes the distance only 5 stadia; and Bethany (Luke xxiv. 50.) was rather more than a mile in the other direction. (2) It is observable that nouns ending in ῶν, as Ἐλαιῶν, ἀμπελῶν, πυλῶν, and the like, are generally *collective*, and indicate a number of the things expressed by the substantive from which they are derived.—σαββάτου ἔχον ὁδόν. (3) *Being distant a Sabbath day's journey*. This distance is nowhere specified in the Hebrew Scriptures; but it is supposed to have been a Rabbinical inference from the recorded distance of the Tabernacle from any part of the camp of the Israelites in the Wilderness. See Josh. iii. 4. (4) Of ἔχειν, in the sense of the compound ἀπέχειν, examples are rare; and those, which have been generally adduced, are scarcely in point. A less exceptionable illustration is Hom. Il. x. 129. ἐχώμεθα δηϊόνητος. Schol. ἀπεχώμεθα. *Let us restrain ourselves*; i. e. *let us keep at a distance*. Neither, however, is this instance entirely parallel.

ὑπέστρεψαν. Aor. 1 act. (for mid. subaud. ἐαυτοὺς,) 3 pl. of ὑποστρέφω.—ὄρους. Gen. s. contr. of ὄρος,—εος, a *mountain*.—καλουμένου. Gen. sing. n. of part. pr. p. of καλέω,—ῶ.—ἔχον. Neut. s. part. pr. of ἔχω.

VER. 13. ὅτε ἐσηλθον. (1) *Scil.* εἰς οἶκον, or εἰς

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VER. 12. 1. Describe the situation of the Mount of Olives with respect to Jerusalem. 2. State and illustrate the meaning of the noun Ἐλαιῶν, and similar forms. 3. *What do you understand by a Sabbath day's journey; and in what does the expression seem to have originated?* (D. a. 2.) 4. How is ἔχον here used; and can you adduce any parallel instance of the usage?

VER. 13. 1. Supply the ellipses with ἐσηλθον and ὑπερῶν.



Ἱερουσαλήμ. With the adjective ὑπερφῶν there is also an ellipsis of οἶκημα or some like word; as in Hom. Od. B. 368. εἰς ὑπερφ' ἀνέβη, *subaud.* οἰκήματα. Dion. Hal. (III. 20.) has θάλαμος ὑπερφῶς. (2) The article plainly denotes a well-known apartment; and it has been currently identified with that in which the Lord's Supper was instituted, and which was thenceforward dedicated to Christian worship. Tradition also connects it with the election of Matthias, the descent of the Holy Spirit on the day of Pentecost, the Ordination of the seven Deacons, and the place of holding the Apostolical Councils; and, according to Jerome and others, a Christian Church was subsequently erected on its site. There is no sufficient ground for supposing, with some, that it was one of the chambers in the Temple.—οἱ ἦσαν καταμένοντες. (3) Both here and in the next verse the present participle, with the verb substantive, is used instead of the finite verb. So again in ch. viii. 28. *et sæpius.*—ὁ τε Πέτρος, κ. τ. λ. (4) All the Apostles are here mentioned, except the traitor Judas. *Peter* was the new name assigned by our Lord to *Simon*, the Apostle whom he first called (Matt. xvi. 18.); *Thomas* was also called *Didymus* (John xx. 24.); *Bartholomew* is supposed to be the same with *Nathaniel* (John i. 45.); *Matthew*, the publican, called also *Levi* (Mark ii. 14.), is known as the Evangelist; *Simon Zelotes* is described by St. Matthew as Σίμων ὁ Κανανίτης (Matt. x. 4.), which is however nothing more than the Hebrew synonym of ζηλωτής; and *Judas* the son of *Alphæus* or *Cleopas* (Matt. iii. 18. John xix. 25.), and brother of James, was known also by the names of *Lebbæus* and *Thaddæus*.

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2. Is any particular apartment here meant; and what traditions exist upon the subject? 3. To what is καταμένοντες ἦσαν equivalent? 4. Who were the individuals here enumerated; and by what other names are any of them elsewhere known?

(5) Hence it appears that *νιός* is understood before *Ἀλφαίου*, but *ἀδελφός* before *Ἰακώβου*. See Jude v. 1. The former ellipsis is so well known as to require no illustration: but the latter is somewhat unusual. There is an instance however in Alciph. Ep. II. 2. (6) It may be observed that although Peter is always mentioned at the head of the Apostles, it is only as having been *first called*. Neither did our Lord give, or Peter himself assume, any superiority over his brethren; and the Romanists, in adducing from this passage an argument in support of the *Primacy*, overlook the fact that it will equally make against the claims of the Virgin Mary, who is named after the other women in the next verse.

*ἀνέβησαν*. 3 pl. aor. 2 of *ἀναβαίνω*.

VER. 14. *προσκατεροῦντες*. (1) *Constantly abiding, persevering*. The verb implies resolution and constancy in the performance of a duty, however difficult or dangerous. Compare infra cc. ii. 42. 46. vi. 4. Rom. xii. 12. Col. iv. 4. As derived from *ὁμοῦ* and *θυμός*, the adverb *ὁμοθυμαδόν* signifies *with one mind, with one accord*. It occurs frequently in the Acts, and in Rom. xv. 16. So Demosth. Phil. iv. *ἐὰν ὑμεῖς ὁμοθυμαδόν ἐκ μᾶς γνώμης Φίλιππον ἀμύνησθε*.—*σὺν γυναίξί*. (2) This might be rendered *with their wives*; the article, in the sense of the possessive pronoun, being omitted on account of the preposition. Compare infra ch. xxi. 5. At the same time the common translation is equally

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5. How were *Judas* and *James* related; and what are the ellipses to be supplied after their names? 6. Does priority of mention afford any support to the Romish doctrine of the primacy of St Peter?

VER. 14. 1. What is the import of the verb *προσκατερεῖν*; and the derivation and meaning of the adverb *ὁμοθυμαδόν*? 2. Who were the women here mentioned; and whence does it appear that another translation, of which *σὺν γυναίξί* is capable, is not the true one?

good, if not better, since it is by no means clear that any of the Apostles, except Peter, were married. The women intended are Mary Magdalene, Mary the mother of James, Salome, Joanna, and such others as had waited on our Lord's ministry. (3) The word ἀδελφός is used in Scripture with considerable latitude; and here, as in Matt. xiii. 55, the persons called the *brethren of Jesus*, were in fact his *cousins*. (4) They were the children of Cleopas, by the sister of the virgin; and their names were James, Joses, Simon, and Judas, with their sisters Mary and Salome. James, surnamed the Just, was the first bishop of Jerusalem, and a martyr. Of Joses nothing is known. Simon succeeded James; and again Judas succeeded Simon. He was the author of the Catholic Epistle which bears his name.

γυναιξί. Dat. pl. of γυνή,—αἰκός.

VER. 15. ἐν ταῖς ἡμέραις ταύταις. (1) That is, on one, probably the first, of the ten days, which intervened between the ascension and the day of Pentecost. It seems probable that the vacancy occasioned by the treachery and death of Judas, would be immediately filled up.—ἦν τε ὄχλος κ. τ. λ. (2) This clause is parenthetical. With respect to the number of disciples here mentioned, it is obvious that it included those only who were then in Jerusalem; for it appears from 1 Cor. xv. 6. that above 500 converts had embraced Christianity. (3) Of ὄνομα, signifying *a person*, examples frequently occur. See Rev. iii. 4. xi. 13. Long. Subl. 23. Thus

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3. How is ἀδελφός here used; and who are the persons alluded to? 4. Give some account of them.

VER. 15. 1. To what period of time does ἐν ταῖς ἡμέραις ταύταις probably refer? 2. Did the 120 disciples present on this occasion constitute the whole body of believers? 3. Illustrate the sense in which ὄνομα is here used.

constant attendant upon our Lord's pu  
 a view to his becoming a compe  
 resurrection, which the Apostles al  
 leading evidence of the truth of Chr  
 1 Cor. xv. 14. (2) Such were  
 (Luke x. 1.), who had received  
 preach the Gospel from Christ him  
 ist. Eccl. i. 12.) includes both Joseph  
 their number.—*εἰσῆλθε καὶ ἐξῆλθεν*.  
 implying a constant occupation in  
 as in Numb. xxvii. 17. Deut. xxx  
 John x. 9. See also below, c. ix. 28  
 The Lord Jesus. (4) From *κυρόω*, to en  
 noun *κύριος* signifies a lord or mas  
 the LXX. and the writers of the  
 by represent, *κατ' ἐξοχὴν*, the title of the  
 In this sense it assumes the nature  
 being used indifferently with or with  
 hgh more frequently without it; but w  
 particularly to Christ, the article, ex  
 on can be grammatically accounted fo  
 ly prefixed. The name *Ἰησοῦς* is  
 and derived from a root signifying  
 t. i. 21. (5) It is in fact the Greek re  
 Hebrew *Joshua*; and thus the succe  
 called *Ἰησοῦς* in c. vii. 45. Heb. iv.  
 self was also a type of *Jesus*; and  
 ing the Israelites in Canaan was typ

class of the disciples did these qualificat  
 dence is there that Joseph and Matthias wer  
 What is the origin and import of the expres  
 εἶν? 4. Derive and explain the words *Κύριος*  
 C. a. 2. β. 3.) 5. What celebrated chara  
 bore a name similar to, and of the same  
 of the above titles? (C. β. 3.) 6. Shew t  
 rist (Ibid.).

isters is called διάκονος, and in English *deacon*. See also on ch. vi. 2.

κατηρθμμένος. Part. perf. p. of καταριθμέω,—ω.

VER. 18. ἐκρήσατο. (1) *Obtained by purchase*; or, strictly speaking, *was the cause of the purchase being made*. An act is not unfrequently attributed to him with whom it originates, instead of the immediate agent. Compare cc. iii. 15. xvi. 22. Prov. iii. 31. Juv. Sat. vii. 73. (2) The allusion is manifestly to the purchase of the Potter's field, to which the chief priests devoted the blood-money returned to 'them by Judas, as recorded in Matt. xxvii. 7.—πρηνῆς γενόμενος ἐλάκησε μέσος. (3) *Having fallen forward he burst asunder with violence in the middle*. The adjective πρηνῆς is frequently used by Josephus in the sense of the Latin *pronus*; and the verb λακεῖν, which properly indicates a *noise* or *crash* produced by fracture, is here so applied as to include both the cause and effect. (4) Hence the passage may readily be reconciled with the apparently different account of the traitor's death given by St Matthew (xxvii. 5.), by supposing that the rope, with which he had hanged himself, broke, and that his bowels gushed from his body, which burst asunder with a loud crash in consequence of the violence of his fall. (5) Origen indeed remarks that the death of Judas by hanging is indicated in the appellation *Iscaiot*, which he derives from a Hebrew word denoting *suffocation*; but the word is doubtless a Gentile epithet, referring to *Kerioth*, a town of Judah, as his

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VER. 18. 1. Explain and illustrate the words ἐκρήσατο χωρίον. 2. To what purchase does St. Luke allude? 3. Translate the words πρηνῆς γενόμενος ἐλάκησε μέσος, and point out the exact meaning of πρηνῆς and λακεῖν. 4. How do you reconcile the account here given with that which is found in St. Matthew's Gospel? (C. a. 2.) 5. Why was Judas called Iscaiot? (Ibid.)

native place. (6) It is worthy of observation that Ahitophel, who is commonly regarded as a type of Judas, also hanged himself. See 2 Sam. xvii. 23.

ἐκτῆσατο. Aor. 1. m. 3. sing. of κτάομαι.—ἐξεχύθη. Aor. 1. p. 3. sing. of ἐκχέω.

VER. 19. τῇ ἰδίᾳ διαλέκτῳ αὐτῶν. (1) That is, in the *Aramaic*, or *Syro-Chaldaic*, language. Since the return of the Jews from the Captivity in Babylon, this had become so completely the national dialect, that the *Targums* were employed in the synagogues, for the benefit of those to whom the Hebrew Scriptures were unintelligible. (2) St Luke's explanation of the word Ἀκελδαμά, proves that he was a Gentile, writing to Gentiles respecting Jews; and it should seem that this and the preceding verse contain a parenthetical observation of the historian, inasmuch as St Peter would scarcely have introduced into his speech the explanation of a word, which his hearers understood as well as himself.

γνωστόν. Verbal adj. from γινώσκω.—κατοικοῦσιν. Dat. pl. part. pr. act. of κατοικέω, -ω.—κληθῆναι. Inf. aor. 1. p. of καλέω, -ω, fut. 1. καλέσω, p. pass. κέκλημαι.

VER. 20. ἐν βιβλῳ ψαλμῶν. (1) The prophecy here quoted is composed of two passages, which are combined together from Ps. lxix. 25. cix. 8. In the former quotation, the Hebrew original is in the plural; and it has been doubted whether the Psalmist is speaking of his own personal enemies, or prophetically of those of

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6. Who was the Old Testament type of Judas; and what was his fate?

VER. 19. 1. What language is meant by τῇ ἰδίᾳ διαλέκτῳ αὐτῶν? 2. What is the inference deducible from St Luke's explanation of the word Ἀκελδαμά?

VER. 20. 1. What passage or passages in the book of Psalms does St Peter here quote; does the citation agree with the original; and what is the primary and secondary import of the prediction?

Christ. Now, although the Psalmist may be understood as *primarily* denouncing his own persecutors, St Paul has applied this Psalm to the unbelieving Jews in general (Rom. xi. 9.), and the authority of St Peter is sufficient to prove that, in a secondary sense, the scope and spirit of the Psalm point to the enemies of the Messiah, and more immediately to Judas as their chief. Upon the same ground, the latter part of the citation must be understood to be prophetic of the election of another Apostle in his place. (2) In Psal. xli. 9. David has more expressly foretold the treachery of Judas; and to this prophecy our Lord himself refers in John xiii. 18. See also 2 Sam. xv. 12. (3) It may be remarked that the word *ἐπαυλις* signifies *a shepherd's cot*; and thus, by a common Scripture metaphor, aptly indicates the *pastoral* charge of which Judas was deprived. Again, the true import of the word *ἐπισκοπή*, which exactly corresponds with the Hebrew word in the original prophecy, is *oversight* or *superintendence*; and it designates, in the New Testament, the *care* and *supervision* of the Christian Church. (4) The concrete term *ἐπίσκοπος* is by us translated *bishop*.

*γέγραπται*. Perf. p. 3. sing. of *γράφω*.—*γεννηθήτω*. Imper. aor. 1. pass. 3. sing. of *γίγνομαι*.—*κατοικῶν*. See above, v. 19.

VER. 21. *δεῖ οὖν συνελθόντων κ. τ. λ.* The order is, *δεῖ οὖν ἕνα τούτων τῶν συνελθόντων ἡμῖν ἀνδρῶν . . . γενέσθαι μάρτυρα κ. τ. λ.* (1) It appears to have been a requisite qualification of the new Apostle, that he should

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2. Has David in any place directly foretold the treachery of Judas? 3. What are the meaning and application of the terms *ἐπαυλις* and *ἐπισκοπή*? 4. What is the corresponding term by which *ἐπίσκοπος* is expressed in English?

VER. 21. 1. What are the qualifications which St. Peter here assumes to be requisite in an Apostle; and why was it necessary that he should possess them?

have been a constant attendant upon our Lord's public ministry, with a view to his becoming a competent witness of the resurrection, which the Apostles always regarded as the leading evidence of the truth of Christianity. Compare 1 Cor. xv. 14. (2) Such were the seventy disciples (Luke x. 1.), who had received their commission to preach the Gospel from Christ himself; and Eusebius (Hist. Eccl. i. 12.) includes both Joseph and Matthias in their number.—*εἰσῆλθε καὶ ἐξῆλθεν*. (3) A Hebrew phrase, implying *a constant occupation in the duties of life*; as in Numb. xxvii. 17. Deut. xxxi. 2. Psal. cxxi. 8. John x. 9. See also below, c. ix. 28.—ὁ Κύριος Ἰησοῦς. *The Lord Jesus*. (4) From *κυρίω*, *to enjoin by authority*, the noun κύριος signifies *a lord or master*; and it is used by the LXX. and the writers of the New Testament to represent, *κατ' ἐξοχὴν*, the title of the *Supreme Being*. In this sense it assumes the nature of a proper name, being used indifferently with or without the article, though more frequently without it; but when applied more particularly to Christ, the article, except when its omission can be grammatically accounted for, is almost invariably prefixed. The name Ἰησοῦς is of Hebrew origin, and derived from a root signifying *to save*. See Matt. i. 21. (5) It is in fact the Greek representative of the Hebrew *Joshua*; and thus the successor of Moses is called Ἰησοῦς in c. vii. 45. Heb. iv. 8. (6) *Joshua* himself was also a type of *Jesus*; and his triumph in settling the Israelites in Canaan was typical

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2. Among what class of the disciples did these qualifications exist; and what evidence is there that Joseph and Matthias were of the number? 3. What is the origin and import of the expression *εἰσελθεῖν καὶ ἐξελθεῖν*? 4. *Derive and explain the words Κύριος, Ἰησοῦς, Χριστός*. (C. a. 2. β. 3.) 5. *What celebrated character in the Old Testament bore a name similar to, and of the same import with, the second of the above titles?* (C. β. 3.) 6. *Shew that he was a type of Christ* (Ibid.).



of that of Christ on vanquishing sin and death, and opening the Kingdom of Heaven to all believers. It may not here be out of place to add that *Χριστός* is properly an appellative, and as derived from *χρίειν*, to anoint, answers to the Hebrew *Messiah*, which is generally in the Old Testament applied to prophets, priests, and kings, who were admitted to their offices by anointing them with oil. See Lev. iv. 3. 1 Kings i. 39. xix. 16. As applied to our Lord, it indicates his *Spiritual Uction* "with the Holy Ghost and with power; but at a very early date it began to be used as a proper name, and the heathen writers, Tacitus, Suetonius, and Pliny, call him by no other. In the New Testament *ὁ Χριστός*, with the article, indicates the office; but *Χριστός*, without it, is merely the name of Jesus.

VER. 22. ἀπὸ τοῦ βαπτίσματος Ἰωάννου. *From the time of his baptism by John.* (1) With ἀρχάμενος there is an ellipsis of διδάσκειν, or the phrase εἰσελθεῖν καὶ ἐξελθεῖν must be repeated from the preceding verse.

ἀνελήθη. See above, v. 2.—ἓνα. Acc. sing. masc. of the numeral εἷς, μία, ἓν.

VER. 23. ἔστησαν δύο, Ἰωσήφ κ. τ. λ. (1) As Jude is also called *Barsabas* in ch. xv. 22, *Joseph* was possibly his brother, and the same as *Joses*, one of our Lord's *cousins*. (2) The Latin name *Justus* may have been given him in honour of his integrity; for which reason James the Less, another of our Lord's relatives, was also so called. A Roman surname was at this time common among the Jews. Compare *infra* c. xii. 12. Col. iv. 11. (3) Of

VER. 22. How do you supply the ellipsis with ἀρχάμενος?

VER. 23. 1. Who may this *Joseph* have possibly been? 2. Why may the cognomen of *Justus* have been given to him; and was the addition of such names common at the time? 3. Is anything known of the successful candidate *Matthias*?

Matthias nothing further is recorded in the New Testament. The scene of his ministry, and the place, time, and manner of his death, are equally unknown; nor is there any tradition respecting him that can be depended upon.

ἔστησαν. Aor. 1. act. 3. pl. of ἵστημι.—ἐπεκλήθη. Aor. 1. pass. 3. sing. of ἐπικαλέω.

VER. 24. σὺ, Κύριε, κ. τ. λ. (1) There is every reason to believe that this prayer is addressed to Christ. The appellation κύριος is that which the Apostles usually applied to him (cc. ii. 36. vii. 59, 60. x. 36.); they paid him divine worship after his resurrection (Luke xxiv. 52.); and, as they had received their own commission from him, it was natural that they should address him on a matter so important as the election of a new member into their body. (2) If the prayer was addressed to Christ, his *divinity* follows as a matter of course: for *knowledge of hearts* is an attribute of God alone. See 1 Chron. xxviii. 9. Psal. cxxxix. 1. 23. Jer. xvii. 10. Nor is it here only that this attribute is assigned to Christ. Compare John ii. 25. xxi. 17. Rev. ii. 18. 23.

προσευξάμενοι. Nom. pl. part. aor. 1. m. of προσεύχομαι.—καρδιογνώστα. Voc. sing. of the adj. καρδιογνώστης, *heart-knowing*; from καρδία, and γινώσκω.—ἀνάδειξον. Imper. 2. sing. aor. 1. of ἀναδείκνυμι.—ἐξέλξω. Aor. 1. m. 2. sing. of ἐκλέγω.

VER. 25. τῆς διακονίας ταύτης καὶ ἀποστολῆς. (1) A *hendiadys* for διακονίας ἀποστολικῆς.—πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον. (2) *In order to go to his own place*; i. e. to the place appropriated to the wicked in a future

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VER. 24. 1. To whom does this prayer of the Apostles appear to be addressed, and from what considerations? 2. What inference is thence deducible?

VER. 25. 1. To what is the expression τῆς διακονίας ταύτης καὶ ἀποστολῆς equivalent? 2. Explain and illustrate the words πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον.

state. Other interpretations of the passage have been offered; but, upon the principle that the language of the New Testament is best illustrated by corresponding idioms among the Jews, it is clear from the purport of similar expressions in their writings, that they cannot be admitted. Besides, the meaning above given is supported by several of the Fathers. Thus Ignat. ad Magnes. c. 5. ἐπεὶ οὖν τέλος τὰ πράγματα ἔχει, ἐπικείται τὰ δύο, ὁμοῦ ὃ τε θάνατος καὶ ἡ ζωὴ, καὶ ἕκαστος εἰς τὸν ἴδιον τόπον μέλλει χωρεῖν. See also Barn. Ep. c. 19. Polycarp. ad Phil. c. 9. There is something similar in Plat. Phæd. p. 80. ψυχὴ, καθαρῶς καὶ μετρίως τὸν βίον διεξελοῦσα, ᾤκησε τὸν αὐτῇ ἑκάστῃ τόπον προσήκοντα. What is said of Balaam in Numb. xxiv. 25. is scarcely in point.—Before πορευθῆναι, supply ὥστε.

παρέβη. 3. sing. aor. 2. of παραβαίνω.—πορευθῆναι. Inf. aor. 1. p. of πορεύω.

VER. 26. ἔπεσεν ὁ κλῆρος ἐπὶ Μ. So Jonah i. 7. LXX. ἔπεσεν ὁ κλῆρος ἐπὶ Ἰωνᾶν. (1) Under the impression that in casting lots the decision of a matter rested with the Almighty (Prov. xvi. 33.), kings and priests were commonly chosen in this way. Thus it was in the case of Saul (1 Sam. x. 20. sqq.); and so in Virg. Æn. ii. 201. *Laocoon ductus Neptuni sorte sacerdos*. (2) It appears that God himself sanctioned decision by lot on several occasions: as, for instance, in the case of Jonah already cited; in the division of the land of Canaan (Numb. xxvi. 55.); in the detection of Achan (Josh. viii. 16. 18.); in the discovery of Jonathan's involuntary disobedience (1 Sam. xiv. 41.); and in David's classi-

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VER. 26. 1. How, and upon what principle, were kings and priests usually chosen. 2. Give instances from the Old Testament in which the principle seems to have been sanctioned by God himself.

fication of the priesthood (1 Chron. xxiv. 5.). (3) It does not follow however, that God will therefore interfere in the decision of ordinary cases of chance or doubt; nor was the mode of election in the case of Matthias intended as a precedent for the choice of ministers in the Church at large, inasmuch as we have no record of any subsequent proceeding of a like nature. (4) As to the antient method of casting lots, a pebble or other substance properly marked was thrown by the several parties into a vessel; which was then shaken, and the lot, which first leaped out, decided the question. See Hom. II. Γ. 315. sqq. H. 175. sqq. Od. K. 206. Soph. Aj. 1286. Hor. Od. II. 3. 25. III. 1. 16. (5) Hence the verb *ψηφίζειν*, from *ψῆφος*, a pebble; of which the compound verb, in this place, indicates the incorporation of Matthias by lot among the Apostolic body.

*ἔδωκαν*. Aor. 1. act. 3. pl. of *δίδωμι*.—*ἔπεσεν*. 3. sing. Aor. 2. of *πίπτω*.—*συγκατεψηφίσθη*. Aor. 1. p. 3. sing. of *συγκαταψηφίζω*.

## CHAPTER II.

CONTENTS:—*Descent of the Holy Spirit on the day of Pentecost*, vv. 1—13. *St. Peter's address to the multitude*, 14—37. *Its effects*, 37—41. *Union of the first Christians*, 42—47. (A. D. 30.).

VER. 1. *ἐν τῇ συμπληροῦσθαι τὴν ἡμέραν*. See on ch. i. 3.—*Πεντηκοστῆς*. (1) *The feast of Pentecost*; sub-

3. Does the conduct of the Apostles on this occasion authorize the practice of casting lots under ordinary circumstances; or was it intended as a precedent for the election of Christian ministers in after times? 4. Describe the method of casting lots among the Greeks and Romans, and quote authorities. 5. Give the derivation and exact meaning of the verb *συγκαταψηφίζειν*.

VER. 1. 1. Supply the ellipsis with *Πεντηκοστῆς*.

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aud. ἑορτή. (2) This is the Hellenistic name of the feast, so called from its celebration on the *fiftieth* day after the first day of unleavened bread. (3) It is known in the Old Testament by the corresponding name of the *feast of weeks* (Exod. xxxiv. 22.), as taking place *seven weeks*, or a *week of weeks*, after the Passover: and also at the *feast of harvest* (Exod. xxiii. 16.), and the *day of first-fruits* (Numb. xviii. 26.), because two cakes made of new meal were on this day offered, with other sacrifices, in acknowledgement of the bounties of God's mercy declared by a plentiful harvest. See Levit. xxiii. 17. 20. Numb. xxviii. 27. 31. The day was commemorative of the giving of the Law on Mount Sinai; and typical of the effusion of the Holy Spirit, by which the Apostles were enabled to propagate effectually the new dispensation of the Gospel. (4) Hence it is succeeded in the Christian Church by the feast of *Whit-sunday*, which is the fiftieth day after Easter, and so designated from the fact that at this season *Baptism* was administered to the great body of converts in the early Church, when the candidates were habited in *white* garments. (5) The two other great Jewish festivals, at which all the males were required to be present, were the *Passover* and the *Feast of Tabernacles*. Of the former see *Questions on St Matthew*; chap. xxvi. qq. 3—5. The latter, called also the *feast of ingatherings* (Exod. xxiii. 16.), and celebrated in the middle of

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2. What is the origin of this name of the feast; and why was it so called? 3. *By what Jewish names was it known; by what moveable festival was it regulated; for what purposes was it set apart; and of what remarkable events was it commemorative and typical?* (A. β. II. F. δ. 2.) 4. *By what festival is it superseded in the Christian Church (Ibid); and in what custom did the name of this feast originate?* 5. *Name the two other festivals at which all the Jews were required by the law to be present; and give an account of the time and manner of celebrating them.* (A. β. II. C. γ. 2.)

the month Tisri, or the beginning of our September, was instituted to commemorate the dwelling of the Israelites in tents during their wanderings in the wilderness, and especially devoted to thanksgivings to the Almighty for the fruits of the vintage, which were gathered in about the time of its celebration. It lasted eight days, during which *tents* were pitched on the roofs of the houses, and the greatest rejoicings prevailed. Hence in John vii. 3. the festival is called σκηνοπηγία. (6) ἅπαντες. That is, *all the 120 disciples*, who are mentioned in chap. i. 15.; where the expression ὁμοθυμαδὸν ἐπὶ τὸ αὐτὸ is also explained.

συμπληροῦσθαι. Inf. pr. pass. of συμπληρώω. As applied to time, this verb denotes the *due arrival of an expected period*.

VER. 2. φερομένης πνοῆς βιαίας. (1) So Ælian. H. AN. VII. 24. ἐπειδὴν τὸ πνεῦμα βίαιον ἐκφέρηται. The verb φέρεσθαι is frequently applied to the violence of the wind. Compare Virg. Æn. i. 58, 59.—ὄλον τὸν οἶκον. (2) *The house*, namely, in the *upper chamber* of which the first converts assembled for religious worship. See on chap. i. 13.

ἄφνω. *Suddenly*. An adv. equivalent to ἀφανῶς, from *a priv.* and φαίνω.—καθήμενοι, ἦσαν. For ἐκάθηντο, 3. pl. imperf. of κάθημαι.

VER. 3. διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρός. (1) *Tongues as it were of fire distributed among them*; and so in Heb. ii. 4. πνεύματος ἁγίου μερισμοί. Had *cloven tongues* been intended, the proper word would have been σχιζόμεναι. It may also be observed that any thing *pointed* or

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6. Who were the ἅπαντες assembled upon this occasion?

VER. 2. 1. Illustrate the use of the verb φέρεσθαι as applied to the wind. 2. Of what place do you understand ὄλον τὸν οἶκον?

VER. 3. 1. Give the true meaning of the participle διαμεριζόμεναι (A. β. II.); and illustrate the expression γλῶσσαι πυρός. (F. δ. 2.)

*tapering* was called a *tongue* by the Jews; as for instance, a *pointed* flame, in the Hebrew of Isai. v. 24. Compare also Josh. vii. 21. xv. 2. xviii. 19.; and, in Latin, Cæs. B. G. iii. 12. Thus we say in English, a *tongue of land*, &c. (2) At the same time the words, literally understood, appropriately designate the nature of the miracle; and not only are *fire* and *mind* frequent emblems of the divine presence and of the agency of the Spirit (Gen. xv. 17. Exod. iii. 2, 3. 1 Kings xix. 11, 12. Psal. xviii. 10. John iii. 8. xx. 22.), but the circumstances correspond throughout with the delivery of the Law from Mount Sinai. Compare Exod. xix. 16. sqq. — ἐκάθισέ τε ἐφ' ἑνα ἕκαστον αὐτῶν. (3) Scil. μία τῶν γλωσσῶν. (4) Some suppose that the miracle was wrought upon the Apostles only: but many of the seventy disciples were doubtless present, who were forthwith employed in preaching the gospel; and the extent of Joel's prophecy, cited at v. 18. infra, will surely include the whole number of the assembled brethren.

ὤφθησαν. Aor. 1. pass. 3. pl. of ὀπτομαι.—ἐκάθισε. Aor. 1. act. 3. sing. of καθίζω.—ἑνα. See ch. i. 22.

VER. 4. λαλεῖν ἑτέραις γλώσσαις. (1) Mark xvi. 17. καιναῖς γλώσσαις. 1 Cor. xiv. 21. ἐν χείλεσιν ἑτέροις. It has been thought that the miracle was wrought upon the *hearers*, to whom the Hebrew language, spoken by the Apostles, appeared as their native tongue; but it is clear from our Lord's promise, and St. Paul's application of Isaiah's prophecy in the text above cited, as well as from

2. Point out the peculiar propriety of the miracle described, and its accordance with other manifestations of the divine presence. 3. What nominative must be supplied before ἐκάθισε? 4. Does it appear that the miracle was confined to the Apostles only?

VER. 4. Do you suppose that the miracle of the *gift of tongues* enabled the Apostles to speak *new languages*, or that they only appeared to their hearers to do so?

the form of expression in this passage throughout, that the preachers were miraculously endued with the power of speaking *other languages*, which had been hitherto unknown to them. καθὼς τὸ πνεῦμα κ. τ. λ. (2) There is a nice distinction between the use of πνεῦμα, with and without the article in this verse. In this clause the *divine person* is meant; in the beginning of the verse, his *grace* or *influence*. See *Questions on St Matthew*; ch. i. qu. 38. (3) The verb ἀποφθέγγεσθαι is applied to the *emphatic* declaration of weighty or prophetic truths; as μαντικῶς πῶς ἀποφθέγγεσθαι, in Strabo. Hence the English *apophthegm*.

ἐπλήσθησαν. Aor. 1. pass. 3 pl. of πλήθω. *Note.* Verbs signifying *fulness* or *want* govern the genitive. ἐδίδον. Imperf. 3 sing. of δίδωμι.

VER. 5. κατοικοῦντες. (1) *Sojourning*. It does not appear that the distinction between this verb and παροικεῖν, for which some contend, is very strictly observed by Hellenistic writers. Though it may more properly imply removal to a *fixed* and *permanent* abode, a *temporary* residence is frequently indicated, as in 1 Kings xvii. 20. Jer. xlii. 15. Lxx. Heb. xi. 9. and elsewhere. Certainly it cannot bear the same signification here as in v. 9. (2) That great multitudes flocked to Jerusalem at the feast of Pentecost is manifest from Joseph. B. J. II. 3. 1. (3) At the same time it is highly probable that the prevailing belief that the time of the Messiah's appearance was now near at hand, may have brought together greater numbers than usual, and induced them to

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2. Mark the distinction in the use of πνεῦμα with and without the Article respectively. (F. δ. 2.) 3. Express exactly the force of the verb ἀποφθέγγεσθαι. (A. β. II.)

VER. 5. What signification do you affix to the verb κατοικεῖν in this passage? 2. Shew that there may be an allusion to the ordinary influx of strangers into Jerusalem at this feast. 3. May not the concourse, however, be attributed to a more powerful motive?



make a longer stay. (4) The prevalence of this expectation is not only proved by the Gospel narrative (Luke ii. 26. 38. iii. 15. xix. 11. John i. 20, 21.), but by the testimony of profane historians. See Tacit. Hist. v. 13. Sueton. Vesp. c. 4. (5) Those who are here called ἄνδρες εὐλαβεῖς, and elsewhere οἱ φοβούμενοι τὸν Θεόν, were probably *proselytes* of that class known as *poselytes of the gate*. See on v. 10.—ἀπὸ παντὸς ἔθνους τῶν (ἀνθρώπων) ὑπὸ τὸν οὐρανὸν (ὄντων). (6) An hyperbole; of which there are similar instances in Gen. xi. 4. Deut. i. 28. ii. 25. ix. 1. Judg. xx. 16. Ps. cvii. 26. (7) At the same time, from the several dispersions of the Jewish people under Tiglath-Pileser, Shalmaneser, Nebuchadnezzar, Ptolemy, and Pompey, their settlements were so widely distributed, that, according to Josephus (B. J. II. 16. 4.), *there was not a nation upon earth* that had not some Jews among its inhabitants.

εὐλαβεῖς. Nom. pl. contr. of the adj. εὐλαβής,—és.

VER. 6. τῆς φωνῆς ταύτης. (1) *This utterance*; as clearly indicated by the last clause of the verse. Some understand φωνή as synonymous with ἦχος in v. 2; and the E. T. has *this rumour having gone abroad*: but this sense of the word does not recur in the New Testament. Otherwise the context is not unfavourable to its adoption. —συνεχύθη. (2) *Were confused* or *perplexed*; i. e. through *fear* or amazement, as in Hom. II. Ω. 358. Joseph. Ant. XII. 7. Thus also *confundere* is used in

4. What proof have we of an expectation generally prevalent about this time, of the advent of the Messiah? 5. *What class of worshippers were these ἄνδρες εὐλαβεῖς; and by what other titles are they mentioned in the Acts?* (A. β. II.) 6. Illustrate the sense in which the expression ἀπὸ παντὸς ἔθνους τ. ὑπὸ τ. οὐρ. is to be understood. 7. Will it not admit however of considerable latitude?

VER. 6. 1. What is the import of φωνή in this passage? 2. Give the meaning of συνεχύθη, and produce instances of the same signification in the Latin synonym.

Liv. i. 7. Sueton. Cæs. c. 7. Lucret. ii. 945.—*ἡκουν εἰς ἕκαστος*. (3) This construction of *ἕκαστος* with a plural verb is after the ordinary Greek idiom. So again in v. 8. See Matth. Gr. Gr. §. 301. (4) Both here and in v. 8. *διάλεκτος* signifies not merely a *dialect*, but a *language*; being plainly synonymous with *γλώσση* in vv. 4. 11. Indeed this is the only meaning of the word in the New Testament. Compare also Esth. ix. 26. LXX. Joseph. xx. 1. 2. Diod. Sic. i. 37. Plutarch. in Anton. c. 27.

*γενομένης*. Gen. sing. f. of the part. aor. 2 mid. of *γίγνομαι*. (Gen. abs.).—*συνεχύθη*. See on ch. i. 18.

VER. 7. Γαλιλαῖοι. *The Galilæans*. (1) On the secession of the ten tribes under Jeroboam (B. C. 975.), the Holy Land was divided into the two separate kingdoms of Judah and Israel. The former, including the two tribes of Benjamin and Judah, had *Jerusalem* for its capital; and the latter established its seat of government at *Samaria*, about thirty miles north-east of Jerusalem. After the reduction of Palestine to the condition of a Roman province, the country westward of the Jordan was divided into *Galilee* to the north, *Samaria* in the middle, and *Judæa* on the south; while the tract on the east of the river was called *Peræa*. (2) Of these divisions, the *Galilæans* were probably the most ignorant and uncivilized (John i. 46.); their dialect was barbarous and corrupt (Matt. xxvi. 73.); and their very name was expressive of reproach and contempt (John vii. 52.). Their acknowledged ignorance would therefore render

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3. How is *ἕκαστος* commonly constructed? 4. In what sense is *διάλεκτος* employed in the New Testament?

VER. 7. 1. Give a brief geographical description of the Holy Land. 2. What was the distinctive characteristic of the *Galilæans*; and what argument may thence be deduced in support of the truth of Christianity?

the miracle of the *gift of tongues* more striking; and prove that Christianity did not appeal for support to human eloquence, but to the power of God.

ἐξίσταντο. (3) *Were amazed.* Imperf. pass. 3 pl. of ἐξίστημι.

VER. 8. ἀκούομεν. Supply λαλούντων αὐτῶν, as in vv. 6. 11.

ἐγεννήθημεν. Aor. 1 pass. 1 pl. of γεννάω.

VER. 9. Πάρθοι καὶ Μῆδοι κ. τ. λ. (1) *The Parthians, Medes, and Elamites*, lay eastward of Judæa; on the south were *Arabia, Egypt, Lybia*, and the province of *Cyrene*; on the north *Mesopotamia, Cappadocia, Pontus, Pamphylia*, and the *Lesser Asia*; and on the west, the island of *Crete* and *Rome*. (2) With respect to the actual position of the several countries, *Parthia* lay between the *Caspian Sea* and *Persian Gulf*, somewhat to the east, comprising the northern part of modern *Persia*: and *Media* was situated between *Assyria* and the *Caspian*, having *Parthia* on the east. (3) *The Elamites*, so called from their progenitor *Elam*, the son of *Shem* (Gen. x. 22. Isai. xxi. 2.), seem to have been the inhabitants of the southern part of *Persia*; and those who were now present at Jerusalem were doubtless descendants of those Jews who were carried away captive by *Shalmanesar*, and placed in the cities of the *Medes*. See 2 Kings xvii. 6. xviii. 11. (4) *Mesopotamia*, of which the modern name is *Diarbec*, is bounded

3. *Explain ἐξίσταντο.* (F. δ. 2.)

VER. 8. 1. Supply the ellipsis after ἀκούομεν.

VER. 9. *Distribute the several nations here mentioned according to the four points of the compass, making Judæa the centre.* (A. δ. V.) 2. Point out the geographical position of the Parthians and Medes. 3. *Who were the Ἐλαμίται?* (B. γ. 2.) 4. What are the boundaries of *Mesopotamia*; why is it so called; and what is its modern name?

on the east by the *Tigris*, and on the south and west by the *Euphrates*; whence the ancient appellation arose from its being μέση τῶν ποταμῶν. It is separated from Armenia on the north by Mount *Taurus*. (5) The mention of *Judæa* has sorely puzzled the commentators; but the apparent difficulty is at once removed by the consideration that the dialect of Galilee was different from the polished language of the south; or by supposing that all languages were equally spoken, including the vernacular tongue of the speakers. At all events there is no sufficient authority for admitting Ἰδουμαίαν, Ἰνδίαν, Λυδίαν, or any other merely conjectural emendation, into the text. (6) *Cappadocia* was an extensive district of Asia, lying between Mount *Taurus* and the *Euxine*; from which *Pontus* was afterwards separated, and became a powerful kingdom under *Mithridates*, rendered famous by the long and arduous struggle which he maintained against the Roman arms. The region therefore, from which these countries are distinguished, was doubtless that part of *Asia Minor* known also as *Ionia*, of which the capital was *Ephesus*, and which included within its compass the seven Apocalyptic Churches. It is this district to which the name of *Asia* is generally given in the New Testament. Compare cc. vi. 9. xvi. 6. xx. 16. 1 Pet. i. 1. Rev. i. 4.

VER. 10. Φρυγίαν τε καὶ Παμφυλίαν, κ. τ. λ. (1) *Phrygia* and *Pamphylia* were adjoining provinces of Asia Minor, southward of Cappadocia and Pontus, towards the Mediterranean Sea. (2) *Egypt* it is almost un-

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5. Account for the mention of *Judæa*, among the countries here enumerated. 6. Point out the region here indicated by the name of *Asia*, as distinguished from *Cappadocia* and *Pontus*.

VER. 10. 1. Mark the situation of Phrygia and Pamphylia. 2. What is the Scripture name of *Egypt*?

necessary to particularize as a most extensive country of Africa, watered by the Nile, closely connected with the religious history of the Jews, and known in Scripture by the name of *Mizraim*. The Arabians still call it *Mesr*. (3) Of *Lybia*, which is the Greek name of *Africa*, the part here mentioned is the *Lybia Cyrenaica* of Ptolemy. Pliny calls it *regio pentapolitana*, from the number of its principal cities, of which *Cyrene* was the chief. It is situated on the African coast of the Mediterranean, southwest of *Crete*.—οἱ ἐπιδημοῦντες Ρωμαῖοι. (4) *Romans residing in Judæa*; subaud. ὧδε. They are divided in the next clause into *Jews* and *Proselytes*, or Jews who had been admitted to the privileges of Roman citizenship, and Roman proselytes to Judaism. (5) Some of them had probably settled at Jerusalem for commercial purposes, and others perhaps had removed thither in consequence of a recent edict of Tiberius, occasioned doubtless by their success in making proselytes, but including also those *similia sectantes*, by whom of course the Christians are intended. See Sueton. Tib. c. 36; and compare Hor. Sat. I. 4. 142. Tacit. Ann. II. 85. Juv. Sat. XIV. 96. VI. 543. (6) *Proselytes* were of two orders, respectively denominated *proselytes of righteousness*, and *proselytes of the gate*. The former, called also *proselytes of the Covenant*, were circumcised and bound to the observance of the Mosaic Law, and admitted into communion with the Church by baptism. The reception of the latter, who simply renounced idolatry, and pledged

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3. What country is here meant by *Lybia*; and what particular region of it is indicated? 4. Who were οἱ ἐπιδημοῦντες Ρωμαῖοι, as distinguished into Jews and Proselytes? (B. γ. 2.). 5. To what may their residence in Judæa be in some measure attributed? 6. Describe the two classes of Jewish proselytes; the ceremonies by which their admission was attended, their duties, and their privileges.

themselves to a virtuous and moral life, was accompanied with no religious ceremony. They were permitted to live within the gates of the city, and to worship in the Temple; but not to advance beyond the Court of the Gentiles. Hence the title *προσήλυτοι* is perhaps strictly applicable only to the first, while the latter were designated *ἄνδρες εὐλαβεῖς* (v. 5.); but both were alike regarded as inferior to Israelites by birth, and ineligible to any office, whether civil or religious.

*μέρη*. Nom. pl. contr. of *μέρος*,—*eos*, a part or portion; from *μείρω*, to divide.—*ἐπιδημοῦντες*. Nom. pl. m. of part. pr. of *ἐπιδημέω*,—*ō*, to sojourn; from *ἐπί*, and *δῆμος*, a people.—*προσήλυτοι*. Nom. pl. of *προσήλυτος*,—*ov*, a proselyte; from *πρὸς* and *ἤλυθον*, aor. 1. of *ἐρχομαι*.

VER. 11. *Κρήτες καὶ Ἀραβες*. The inhabitants of a well-known island in the Mediterranean, now *Candia*; and the people of a large country in Western Asia, the descendants of Abraham through Ishmael, and living witnesses of the fulfilment of many important prophecies. See Gen. xvi. 10. xvii. 20. xxv. 12. sqq.

*μεγαλεῖα*. Either an adj. neut. pl. with *ἔργα* understood, or a subst. derived from the adj.

VER. 12. *διηπόρουν*. (1) *Were utterly and entirely at a loss*. Thus the compound is expressive of far greater perplexity than the simple verb *ἀπορεῖν*, of which the import and derivation may be explained and illustrated by Æsch. Prom. 59. *εὔρεῖν ἐξ ἀμηχάνων πόρους*.—*τί ἂν θέλοι τοῦτο εἶναι*; (2) *What will be the upshot, or meaning, of this? To what will it lead?* Thus Anac. Carm. XLIV. 6. *τί θέλει δ' ὄναρ τόδ' εἶναι*; Ovid. Met. ix. 473. *Tacitæ quid vult sibi noctis imago?*

VER. 11. Who were the *Cretans* and *Arabians*?

VER. 12. 1. Give the full force and derivation of *διαπορεῖν*.  
2. Explain and illustrate the expression *τί ἂν θέλοι τοῦτο εἶναι*;

VER. 13. *χλευάζοντες*. (1) Properly *making mouths*; as derived ultimately from *χελὺς*, or *χεῖλος*, a *lip*. Hence generally *scoffing, mocking, deriding*. Thus Arist. Ran. 375. *ἐγκρούων κάπισκώπτων καὶ παίζων καὶ χλευάζων*. Sometimes it is followed by an accusative; as in Lucian (T. VII. p. 95.), *χλευάσαι τὰ καλῶς ἔχοντα*. The immediate derivation is from *χλευή*, a *jest*, which occurs in Hom. H. in Cer. 202. (2) As opposed to *ἄνδρες εὐλαβεῖς* in v. 5, the *others* here mentioned were the native Jews, who looked upon the Apostles as speaking an unintelligible jargon, and to whom the prophecy from Joel was therefore more immediately addressed by St. Peter. (3) Properly *γλεῦκος* is the juice of the grape before fermentation, called in Latin *mustum* or *lixivium*, which was *very sweet* and highly inebriating. Hence the derivation from *γλυκὺς*, *sweet*. (4) Now this *mustum* or *new wine* could not have been procured at Pentecost; and hence it has been remarked that these cavillers had but one object in view, and did not wait to examine whether the sneer,—which seems to have been aimed at the mean condition of men intoxicated with new wine from lack of means to procure better,—had either reason or probability to rest upon.

*μεμεστωμένοι εἰσὶ*. Perf. pass. 3. pl. of *μεστώ*, to fill. See also on v. 4.

VER. 14. *ἐνωτίσασθε*. *Receive into your ears*, i. e. *ponder with close attention*. The verb occurs elsewhere only in the LXX.; and the grammarians refer it to the

VER. 13. 1. *What is the true import and derivation of the verb χλευάζειν?* (F. δ. 2.) 2. *Who were the ἄλλοι, as contradistinguished from the ἄνδρες εὐλαβεῖς?* (Ibid.) 3. *What do you understand by γλεῦκος?* (Ibid.) 4. *State the object, and shew the absurdity of this sneer at the Apostles.*

VER. 14. *What is the origin, import, and derivation of the verb ἐνωτίζεσθαι?* (E. δ. 2. F. δ. 2.)

Alexandrian dialect. It is derived from ὥρος, the genitive of οὐς, *an ear*. Of ἀποφθίγγεσθαι, see above on v. 4.

σταθεῖς. Part. aor. 1. pass. of ἵστημι.—ἐπῆρε. Aor. 1. act. 3 sing. of ἐπαίρω.

VER. 15. Ὥρα τρίτη τῆς ἡμέρας. (1) The Jews computed their days from evening to evening (Gen. i. 5. Levit. xxiii. 32.); so that their sabbaths and other festivals commenced on the evening of the preceding day, and closed at the same time on the day itself (Matt. viii. 16.). (2) In early times they divided the period of daylight into three portions, and the night into three watches; varying in length according to the season of the year. (3) Afterwards however they followed the Roman division of the day into twelve hours, reckoning from sunrise to sunset; so that the *third hour* would be the interval between eight and nine o'clock of our calculation. (4) Now this was the hour of morning prayer, before which the Jews rarely, if ever, ate or drank (ch. x. 30.); and indeed the more devout fasted, at least on the sabbath, till noon. See Joseph. *de vita sua*; c. 54. (5) To a custom so generally practised, that habitual drunkards would not openly violate it (1 Thess. v. 7.), the Apostle therefore appeals as a sufficient proof that persons, with any pretensions to religion, would scarcely lay themselves open to such a charge.

VER. 16. τὸ εἰρημένον διὰ τ. πρ. Ἰωήλ. (1) This prophecy declares, in substance, that under the Christian

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VER. 15. 1. *When did the Jewish sabbaths and other festivals begin and end?* (F. δ. 2.) 2. *What was the original Hebrew division of time?* 3. *What time in our day answers to the third hour of the Jews?* (E. δ. 2. F. δ. 2.) 4. *How was this hour occupied; and how long did the Jews extend their morning fast?* 5. *Shew that St Peter's observation was a satisfactory reply to the cavil of the bystanders.*

VER. 16. 1. *Give the substance of the prophecy here cited.* (F. δ. 2.)



dispensation, the Holy Spirit, with its accompanying gifts and graces, should be poured out *upon all flesh*, Gentiles as well as Jews; that this effusion should precede the destruction of Jerusalem; and that all who embraced the Gospel should escape the horrors of that fearful visitation. (2) It is taken from Joel ii. 28. sqq; and it is not improbable that this portion of the prophecy may have formed part of the Temple service on the day of Pentecost, since it is still appropriated to that festival among the Caraites. (3) Of the life and death of Joel nothing is known; except that a vague tradition makes him a native of Bethoron in the tribe of Benjamin, the son of Pethuel, a Reubenite; and that he is said to have died in peace in the place of his nativity. His prophecies, delivered in a plain and connected style, relate exclusively to the kingdom of Judah. The date of their delivery is not positively ascertained; but they are in all probability to be assigned to the reign of Uzziah (A. D. 810.), though some reasons have been given for affixing them to that of Manasseh (A. D. 660.).

ειρημένον. Neut. sing. part. p. pass. of ἐπέω.—προφήτου. Gen. of subst. m. προφήτης, a prophet; from πρό and φημί.

VER. 17. ἐν ταῖς ἐσχάταις ἡμέραις. (1) That is, *in the days of the Gospel*, or *final* revelation of God to man. The Jews themselves always understood this expression of the *times of the Messiah*. See Gen. xlix. 1. Isai. ii. 2. Mic. iv. 1. 1 Tim. iv. 1. Hebr. i. 1. Rev. i. 19. and elsewhere.—προφητεύουσιν. (2) This verb, in its pri-

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2. In what part of the book of Joel does it occur; and what remarkable coincidence attaches to it? 3. Give some account of the prophet and his writings. (E. δ. 2.)

VER. 17. 1. What do the *Last Days* indicate in Scripture language? 2. What are the different significations of the word προφητεύειν?

mary signification, denotes to foretell future events (Matt. xi. 13. xv. 7.); and thence generally to speak under divine inspiration, as in teaching (Matt. vii. 22.), in exercising the gift of tongues (Acts xix. 6.), and other like senses. (3) Here it may be understood in its proper acceptance; inasmuch as the gift of prophecy rested not only on the Apostles, but on Agabus and the daughters of Philip the deacon (cc. xi. 28. xxi. 9, 10.). *ὁράσεις καὶ ἐνύπνια*. (4) See instances in cc. ix. 10. 12. x. 3. 10. xvi. 9. (5) The phrases *ὁράσεις ὀπτεσθαι* and *ἐνύπνια ἐνυπνιάζεσθαι* are similar to *φυλάσσειν φυλακὴν* in Luke ii. 8, and not to be confused with such expressions as *χαρῆναι χαρὰν* (Matt. ii. 10.), *φοβεῖσθαι φόβον* (Luke ii. 9.), and the like; in which the substantive is made to depend on a neuter verb of cognate signification. See Matth. Gr. Gr. §. 408.

*έκχεω*. Fut. 2. act. 1. sing. of *έκχέω*.—*ὁράσεις*. Acc. pl. contr. of *ὄρασις*, a vision; from *ὁράω*, to see.—*ὀψονται*. Fut. 1. mid. 3 pl. of *ὀπτομαι*.—*ἐνυπνιασθήσονται*. Fut. 1 pass. 3. pl. of *ἐνυπνιάζω*, which is derived from *ἐνύπνιον*, a dream; and that from *ἕπνος*, sleep.

VER. 19. *τέρατα καὶ σημεῖα*. (1) These terms are repeatedly found in combination both in the Old and New Testament. Comp. Exod. vii. 3. 9. Deut. vi. 22. Isai. viii. 18. Psal. civ. 27. 2 Cor. xii. 12. Heb. ii. 4. Thus also in Ælian. V. H. xii. 57. Polyb. iii. 10. Joseph. Ant. xx. 8. 6. See also on v. 22. According to a common distinction the former is regarded as the stronger of the two; as though it were a *τέρας* to raise the dead, but only a *σημεῖον* to heal the sick; inasmuch the one is

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3. Shew that the primary acceptance is here admissible. 4. Shew that the prophecy was fulfilled in respect of dreams and visions. 5. Distinguish between such phrases as *ὁράσεις ὀπτεσθαι* and those in which a neuter verb is followed by a noun substantive of cognate signification.

VER. 19. 1. What is the probable difference of meaning in the words *τέρας* and *σημεῖον*?

(παρὰ φύσιν) contrary to nature, while the other is not. It should seem that τέρας denotes a miracle considered simply in itself, whereas σημεῖον includes the purpose for which it is wrought, as a *sign* of divine power in the agent. The difference, as in the present instance, is not always discernible. (2) The *prodigies* and *signs* here intended were in all probability those which preceded the destruction of Jerusalem; and the account of which in Josephus (B. J. vi. 5. 3.) is accompanied by the remark that they plainly foretold the approaching desolation. See also Tacit. Hist. v. 13. As to the *blood and fire, and vapour of smoke*, this part of the prophecy may have been *literally* fulfilled in the burning of the Temple, and the slaughter of the people.—ἀρμίδα καπνοῦ. (3) That is, *smoky vapour*. A genitive is frequently thus used to supply the place of an adjective in concord.

δώσω. Fut. 1. act. 1 sing. of δίδωμι.

VER. 20. ὁ ἥλιος κ. τ. λ. (1) These are prophetic forms indicative of the overthrow of states, or religious and political institutions. Compare Isai. xiii. 9. li. 6. lx. 20. Jerem. xv. 9. Ezek. xxxii. 7. Amos viii. 9. Joel ii. 31. iii. 15. Rev. vi. 12. ix. 2. (2) For similar modes of expression in profane writers, see Virg. Georg. i. 365. 463. Ovid. Met. xv. 782. Liv. xxii. 4. Justin xxii. 6. Tibul. El. ii. 5. 51. Lucan. Phars. i. 524. (3) ἐλθεῖν τὴν ἡμέραν Κυρίου. This phrase, which properly denotes the coming of Christ to Judgment, is constantly used in a secondary sense with reference to the destruction of Jerusalem. Compare Matt. xxiv. 3. 28. and elsewhere.

2. To what portents may the prophecy allude; and does it appear that any part of it was *literally* fulfilled? 3. Explain grammatically the expression ἀρμίδα καπνοῦ.

VER. 20. 1. What is the import of the figures here made use of? 2. Can you adduce any examples of similar modes of description from profane writers? 3. To what event is the *coming of the day of the Lord* elsewhere applied in the New Testament?

μεταστραφήσεται. Fut. 2. pass. 3 sing. of μεταστρέφω.—μεγάλην Acc. sing. f. of μέγας.—ἐπιφανῇ. Acc. sing. contr. of adj. ἐπιφανής, —es, *splendid, bright, glorious*; from ἐπὶ and φαίνω.

VER. 21. πᾶς δὲ ἂν ἐπικαλέσῃται τὸ ὄν κ. (1) An expression implying an unreserved acceptance of the Gospel of Christ; inasmuch as those who do so can pray to him in an acceptable manner. Compare cc. ix. 14. 21. xxii. 16. Rom. x. 12, 13. 1 Cor. i. 2. (2) Although this part of the prediction will not be entirely fulfilled till the day of judgment, it is nevertheless an historic fact, that not a single Christian is known to have perished at the siege of Jerusalem; and this partial accomplishment is an earnest that it will not fail, and a proof of the necessity of vital Christianity in order to salvation.

ἐπικαλέσῃται. Aor. 1. mid. subj. 3. sing. of ἐπικαλέω, to *invoke*. —σωθήσεται. Fut. 1. pass. 3. sing. of σώζω.

VER. 22. Ἰησοῦν τὸν Ν. (1) *With respect to Jesus of Nazareth*. In the New Testament an accusative frequently stands alone at the beginning of a sentence, in such a manner that the writer seems, after a sort of parenthesis, to quit the construction with which he had begun, and carelessly to have slipped into another. Thus again in c. x. 36. τὸν λόγον, ὃν ἀπέστειλε κ. τ. λ. Compare also Luke xxi. 6. Rom. viii. 3. Such constructions are not *accusatives absolute*; as in c. xxvi. 2; but to be rendered as above.—ἄνδρα ἀπὸ τ. Θ. ἀποδεδειγμένον εἰς ὑμᾶς δυναμέσι. κ. τ. λ. (2) *A man proved by the miracles which he wrought to have been sent to you from God*. This seems to be the true import of the passage;

VER. 21. 1. What is meant by *calling on the name of the Lord*? 2. How was this part of the prophecy fulfilled; and what does its fulfilment indicate?

VER. 22. 1. How do you account for the construction of the accusative Ἰησοῦν, in the commencement of this address? 2. Is the participle ἀποδεδειγμένον correctly rendered in the English Version?

not as in the E. T. *approved of God*, which does not convey the meaning of the verb ἀποδείκνυμι. (3) Though little more in this place than a mere synonym of τέρατα and σημεῖα, the term δυνάμεις has a distinctive reference to the *power* of him by whom the miracle is wrought; and, in the singular number, δύναμις denotes that power. Compare cc. vi. 8. x. 38. (4) οἷς ἐποίησε. For ἃ ἐποίησε. See on ch. i. 1.

ἀποδεδειγμένον. Acc. sing. masc. of part. perf. p. of ἀποδείκνυμι.—οἶδατε. Perf. mid. 2. pl. of εἶδω.

VER. 23. τῇ ὠρισμένῃ βουλῇ καὶ πρ. τ. Θ. (1) The same idea is expressed by κατὰ τὸ ὠρισμένον in Luke xxii. 22. Compare also Acts x. 42. xvii. 26. Rom. i. 1. 4. That the sufferings and death of Christ were *predetermined by the immutable will of God* is clear from the fact that “the prophets testified of them beforehand” (1 Pet. i. 11.), and that our Lord himself expressly affirmed that their predictions would be fulfilled in his person. (2) Hence it is that he is represented as declaring in Psal. xl. 7, 8. *Lo, I come to do thy will O God*. (3) God also foreknew that the Jews would be the agents in giving effect to his will: but this predetermination and foreknowledge imposed no necessity upon them to act as they did. They did not crucify Jesus because God foresaw that they would do so; but God foresaw that their own wickedness would impel them to it. See also on c. iv. 28.—ἐκδοτον. (4) This adjective is

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3. What is the peculiar import of δυνάμεις, as distinguished from τέρατα and σημεῖα? 4. Explain the construction of οἷς ἐποίησε. (D. γ. 2.).

VER. 23. 1. Shew what is meant by the ὠρισμένη βουλή καὶ πρόγνωσις τοῦ Θεοῦ, and that the death of Christ was predetermined in the councils of God before it took place. 2. Illustrate the expression by a passage from the Old Testament. (E. γ. 2.) 3. Had the foreknowledge of God any effect in impelling the Jews to the crucifixion of the Messiah? 4. In what sense is ἐκδοτος here used?

appropriately used of those who are *delivered over* to their enemies. Compare Eur. Ion. 1250. Polyb. iii. 20. 8. In the same sense παραδοθείς is used in Matt. xvii. 22. xx. 19.—διὰ χειρῶν ἀνόμων προσπήξαντες. (5) Scil. τῷ σταυρῷ. Thus Suetonius has *cruci affigere*. (6) It is not improbable that διὰ χ. ἀνόμων should be rendered *by the hands of the Gentiles*, in which sense ἄνομοι is manifestly employed in 1 Cor. ix. 21. Compare also Rom. ii. 14. (7) Although, in any case, the death of Christ was a flagrant violation of all law, human and divine; yet Crucifixion was a Roman, not a Jewish, punishment, and Christ himself foretold that he should be delivered up to the Gentiles for crucifixion.

ὀρισμένη. Dat. sing. fem. of part. perf. p. of ὀρίζω.—προ-γνώσει. Dat. sing. of πρόγνωσις,—εως, *foreknowledge*; from πρό and γινώσκω.—ἐκδοτον. Acc. sing. of adj. verb. ἐκδοτος, *delivered up*; from ἐκδίδωμι.—προσπήξαντες. Nom. pl. m. of part. aor. 1. of προσπήγνυμι.—ἀνέλτετε. Aor. 2. act 2. pl. of ἀναίρω.

VER. 24. λύσας τὰς ὠδῖνας τοῦ θανάτου. (1) Properly, ὠδῖνες are the *extreme pains of childbirth*; thence generally *any severe agony*, and particularly that of *death*, as in Psal. xviii. 4. Compare Eur. Iph. A. 1235. Ion. 452. The phrase λύειν ὠδῖνας occurs also in Job xxxix. 3. Lxx. So Ælian. H. An. xii. 5. *Solvit dolorum vincula*. It may be added that the Hebrew word, with which ὠδὶν corresponds, frequently signifies a *cord* or *band*. See Psal. cxix. 61. Isai. lxvi. 7. Jerem. xxii. 23. Hos. xiii. 13.—οὐκ ἦν δυνατόν κ. τ. λ. (2) Our Lord's confinement in the grave would have been inconsistent with his divine nature, with the assurances of

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5. Supply the ellipsis after προσπήξαντες. 6. How would you translate διὰ χειρῶν ἀνόμων; and why? 7. Was Crucifixion a Jewish punishment? (E. γ. 2.).

VER. 24. 1. Explain and illustrate the expression λύειν ὠδῖνας θανάτου. 2. Why was it impossible that Christ should remain subject to death?

Scripture, and with the purpose of his incarnation. See John i. 4. v. 26. x. 18. Acts iii. 15. Heb. ii. 14.

*ἀνέστησε.* Supra, c. i. 3. 23.—*λύσας.* Part. aor. 1. of *λύω*.—*δυνατόν.* Verb. adj. from *δύναμαι*.—*κρατεῖσθαι.* Infm. pres. p. of *κρατέω*,—*ῶ*.

VER. 25. Δ. γὰρ λέγει εἰς αὐτόν. (1) For *περὶ αὐτοῦ*. The preposition *εἰς*, which properly implies *direction* to an object, is thence occasionally used to mark the *purport* of a discourse, as again in Eph. v. 32. Heb. i. 7, 8. Compare also 2 Sam. xi. 4. LXX. Diod. Sic. xi. 50. (2) This prophecy of David is cited from Psal. xvi. 8. sqq. (3) As presently explained by St Peter it can be applied to Christ only in its *direct prophetical* import, though, in a *secondary* sense, the Psalmist is manifestly speaking of himself and his belief in the soul's immortality.—*ἐκ δεξιῶν.* (4) *To be on the right hand* of a person indicates readiness to afford him help and support; or the right hand, being a pledge of *faith*, David may allude to the covenant which God had made with him.—*ἵνα μὴ σαλευθῶ.* (5) Properly *σαλεύειν* is used of a vessel that is tempest-tost, or the convulsion of an earthquake; and thence applied to *popular tumults* and *mental agitation*. Compare cc. iv. 31. xvi. 26. 2 Thess. ii. 2. Heb. xii. 26. Soph. Œd. T. 23. Ant. 163. Eur. Rhes. 245. Here it implies *fear* or *distrust*; and consequently, as opposed to it, *προορᾶσθαι* is expressive of *hope* and *confidence*.

*προωρώμην.* Imperf. mid. contr. of *προοράω*,—*ῶ*, *to foresee*; and in the middle voice, *to place before the eyes*.—*σαλευθῶ.* Aor. 1. subj. p. 1. sing. of *σαλεύω*, *to agitate*; from *σεῖω* *to move*, and *ἄλς*, *the sea*.

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VER. 25. 1. How is the preposition *εἰς* sometimes employed in indicating the purport of a discourse. 2. What is the prophecy of David here referred to? (E. β. 2.) 3. Point out distinctly in what manner it was fulfilled. (Ibid.) 4. What do you understand by the phrase *ἐκ δεξιῶν εἶναι*? 5. What emotions are here expressed by *σαλεύειν* and *προορᾶσθαι* respectively; and what is the correct application of the former verb.

VER. 26. γλῶσσα. (1) It is thus that the LXX. interpreters, from whose version St Peter, according to the general practice of our Lord and his Apostles, makes his quotation, render a Hebrew word signifying *glory*; probably because the gift of speech is the most glorious distinction between man and the brute creation, as well as the means whereby he gives glory to his Maker.—ἐπ' ἐλπίδι. (2) *In hope* of a resurrection, as explained in the next verse.

εὐφράνθη. Aor. 1 pass. 3 sing. of εὐφραίνω.—ἡγαλλιάσατο. Aor. 1 mid. 3 sing. of ἀγαλλιάω, *to exult, to leap for joy*; from ἄγαν and ἄλλομαι.—κατασκήνωσει. Fut. 1. act. 3. sing. of κατασκηνόω,—ῶ, *to dwell in a tent*; from σκηνή. Hence, *to take shelter, to repose*.

VER. 27. εἰς ᾗδον. Scil. οἶκον or δόμον. (1) The same ellipsis occurs in Homer, and in the classical writers generally; doubtless because Αἴδης is the name, among the Greeks, of the infernal Deity. (2) Literally the word ᾗδης, from α priv. and εἶδειν, denotes *an unseen abode*. In the New Testament it occurs eleven times; and though our translators, with one exception, always render it *Hell*, it never bears the sense which is ordinarily attached to that word. Like the Hebrew term *Sheol*, which the LXX. almost invariably render by ᾗδης, it means *the place or state of departed souls* between death and the resurrection. (3) On the other hand, the *place of torment* is γέεννα. See *Questions on St Matthew*; ch. 5. qu. 42. (4) It appears from this passage that Christ,

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VER. 26. 1. From what Version does St Peter quote this prediction; and how do you account for a remarkable variation from the original Hebrew? 2. Of what hope is the Psalmist speaking?

VER. 27. 1. *Explain the construction of εἰς ᾗδου.* (E. β. 2.). 2. What is the derivation of the word ᾗδης, and in what sense is it used in the New Testament? 3. By what term is the place of torment designated? 4. What inference may be drawn from this passage respecting the nature of Christ; and whom do you understand by the *Holy One*?



in his human nature, was "perfect man, of a reasonable soul and human flesh subsisting;" for David, in testifying his assurance that, after the dissolution of soul and body, he should rest in the hope of a happy resurrection, expresses himself in language, which, implying that his hope would be realized before his body had seen corruption, could not apply personally to himself, but prophetically to Christ. It is clear also that the title of the *Holy One*, though it may apply to David as God's anointed servant, was, in a more especial manner the recognized designation of the Messiah. See on c. III. 14.; and of Christ's descent into Hell and Resurrection, see *Questions on the xxxix. Articles*; under Arts. III. IV.—οὐδὲ δώσεις κ. τ. λ. (5) *Nor will thou suffer, &c.* So again in c. xiii. 5. Some regard this sense of δίδωμι as a Hebraism; but it is not unfrequent in classical Greek. Thus, for instance, in Xen. Cyr. I. 29. ἀλλ' ὃ Ζεὺ μέγιστε, αἰτοῦμαί σε, δός μοι τοὺς ἐμὲ τιμῶντας νικῆσαι εὖ ποιοῦντα. So, in Latin, Hor. Epist. I. 16. 61. *Da mihi fallere, da justum sanctumque videri.*

VER. 29. ἔξον. (1) Supply ἔστω. There is a similar elipsis of *sit*, in Virg. *Æn.* II. 157. *Fas mihi Graiorum sacrata resolvere jura, Fas odisse viros.*—μετὰ παρρησίας. (2) *Freely, or explicitly.* As derived from πᾶς and ῥῆσις, *speech*, παρρησία denotes either *freedom of speech*, or *plainness*, or *confidence*, or *publicity*. Compare cc. iv. 13. 29. 31. Mark viii. 32. John vii. 4. 13. x. 24. Eph. iii. 12. and elsewhere.—τὸ μνημα αὐτοῦ κ. τ. λ. (3) Jerome (Epist. 16.) mentions the sepulchre of David as being

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5. In what sense is δίδωμι here used; and is it so used in classical Greek?

VER. 29. 1. How is the ellipsis with ἔξον to be supplied? 2. In what sense do you understand μετὰ παρρησίας? 3. Can you name any period at which the sepulchre of David was still in existence?

frequently visited even in his time (A. D. 386.); but in the reign of Adrian it had become a mere ruin.

πατριάρχου. Gen. of πατριάρχης, a *patriarch* or *head of a family*; from πατρία and ἄρχω.—ἐτάφη. Aor. 2. pass. 3. sing. of θάπτω.

VER. 30. ὅρκῳ ὥμοσεν αὐτῷ ὁ Θεός. (1) This oath will be found in 2 Sam. vii. 11. sqq. See also Psal. lxxxix. 3. 35. cxxxii. 11.—τὸ κατὰ σάρκα. (2) *In respect of his human nature*. Griesbach has omitted the words on the authority of certain MSS. and versions, whence they were doubtless ejected by the Pelagians; but, even if they were omitted, the great doctrine of Christ's divinity is equally proved by their insertion in Rom. ix. 5. There, as here, they would have no meaning, unless Christ had another nature besides the *human*. ἀναστήσειν. (3) *To raise up*; *scil.* ὥστε καθίσαι (αὐτὸν), *so as to seat him*. In the present, the imperfect, the first aorist, and the first future, the verb ἵστημι and its compounds are *intransitive*; but transitive in the perfect, pluperfect, and second aorist. Thus in this verse the future, and in v. 32. the aor. 1. are transitive. It will be observed however that in the present verse the *raising up* does not mean, as do both noun and verb in the two following verses, Christ's *resurrection from the dead*, but his *elevation* to the Messiah's kingdom, of which the throne of David is typical.

εἰδώς. Contr. for εἰδὼς, part. perf. act. of εἰδέω,—ᾧ.—ὥμοσεν. Aor. 1. act. 3. sing. of ὅμνυμι.—καθίσαι. Infin. aor. 1. act. of καθίζω, *to cause to sit down*. The verb, however, is also used intransitively; as in c. xviii. 11. *Vide locum*.

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VER. 30. 1. Where is the oath, which God swore to David, recorded? 2. What is the import of the words τὸ κατὰ σάρκα; and would their omission impugn the doctrine of our Lord's divinity? 3. How are the words ἀναστήσειν τὸν Χρ. καθίσαι ἐπὶ τοῦ θρόνου αὐτοῦ to be explained: and in what tenses are ἵστημι and its compounds *transitive* and *intransitive* respectively.

VER. 32. οὗ. *Of whom*; i. e. either of *Christ* or of *God*. Compare i. 22. iii. 15. v. 32. x. 41.

VER. 33. τῇ δεξιᾷ τοῦ Θεοῦ ὑψωθείς. (1) An expression which implies exaltation to the highest honour and glory in heaven. It occurs in the next verse in a somewhat different form. See also c. viii. 58; and compare 1 Sam. xx. 25. 1 Kings ii. 19. Ps. xlv. 9. cx. 1. Eph. i. 20. Heb. i. 3.—βλέπετε καὶ ἀκούετε. (2) The former verb has reference to the *fiery tongues*; and the latter to the *different languages spoken*.

ὑψωθείς. Part. aor. 1. pass. of ὑψόω, *to exalt*; from ὕψος, *height*.—ἐξέχετε. Imperf. 3. sing. of ἐκχέω.

VER. 34. λέγει δὲ αὐτός. (1) *For he says himself*: and thus δὲ is generally rendered in Mark xvi. 8. Luke iv. 38. and elsewhere frequently. At the same time the *causal* import is not absolutely essential. (2) The words of David are cited from Ps. cx. 1. Now they could not apply to himself, since he had not ascended into heaven; and they are therefore a prediction of that far more exalted dignity to which Christ would be raised above David. (3) Hence the Apostle's argument is, that as David had *seen corruption*, his prophecy quoted above could only point out the Lord Jesus, who had risen from the grave, ascended into heaven, and sat down at the right hand of God. (4) St Paul uses precisely the same argument in the synagogue at Antioch. See c. xiii. 35. (5) With the word κύριος, as here repeated, two

VER. 32. To whom does the relative οὗ refer?

VER. 33. 1. Explain and illustrate the expression τῇ δεξιᾷ τοῦ Θεοῦ ὑψοῦσθαι. 2. To what do the verbs βλέπετε and ἀκούετε respectively refer?

VER. 34. 1. In what sense may the particle δὲ be taken in this verse? 2. Whence are the words of David cited; and to whom do they apply? 3. What is the Apostle's argument? 4. Where is a like one employed, and by whom? 5. Mark the distinct senses in which κύριος is employed in this passage.

different words correspond in the Hebrew; whereof the former is *Jehovah*, and the latter *Adonai*. This last is properly addressed by a servant to his lord; and thereby David acknowledges that Christ, though his descendant, was far inferior to him in dignity. (6) In Matt. xxii. 42. our Lord himself quotes the passage in proof of his divine nature; and in a manner so accordant with the notions of the Jews, as to render them incapable of reply.

ἀνέβη. See above, ch. i. 13. κάθου. For κάθησο, imper. pr. 2 sing. of κάθημαι.

VER. 35. ὑποπόδιον τ. π. σου. An allusion to the custom of placing the foot upon the neck of a conquered enemy. See 1 Kings v. 3. Ps. xviii. 38. xlii. 3. Thus Soph. El. 458. ἐχθροῖσιν αὐτοῦ ζῶντ' ἐπεμβῆναι πόδα. Ovid. Fast. iv. 858. *Urbs oritur—Quis tunc hoc ulli credere possit?—Victorum terris impositura pedem.*

θῶ. Aor. 2 subj. 1 sing. of τίθημι.—ὑποπόδιον. A footstool. The derivation is marked in the text.

VER. 36. πᾶς οἶκος Ἰσραὴλ. (1) When πᾶς or ἅπας is used in the singular to denote the *whole* of anything, the substantive takes the article; but when *every individual* of a species is intended, and consequently *no definite individual*, it is anarthrous. Thus Matt. xxi. 10. πᾶσα ἡ πόλις, *the whole city*; Rom. iii. 19. πᾶν στόμα, *every mouth*. Xen. Hell. iii. ἅπαν τὸ στράτευμα. Cyrop. vii. εἰς πάντα κίνδυνον. (2) Hence therefore πᾶς οἶκ. Ἰ. must either be rendered *every family of Israel*; or οἶκος Ἰσρ. must be looked upon as united into a proper

6. Are the words cited elsewhere in the New Testament; by whom; and with what effect?

VER. 35. Illustrate the allusion contained in this verse by parallel instances from sacred and profane writers.

VER. 36. 1. How is the import of πᾶς affected by the insertion or omission of the article. 2. What then may be the correct notion conveyed by πᾶς οἶκος Ἰσραὴλ, as indicated by this usage?

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name. The correct usage, however, is adopted in Heb. viii. 10.—ὅτι Κύριον κ. τ. λ. (3) The order is, ὁ Θεὸς ἐποίησε τοῦτον τὸν Ἰησοῦν, ὃν ὑμεῖς ἐσταυρώσατε, Κύριον καὶ Χριστόν. The pronoun αὐτὸν is redundant; as in Matt. viii. 1. 5. and elsewhere. Compare Xen. Cyr. i. 3. 15. (4) The verb ποιεῖν signifies to appoint, as in the Latin phrase *facere consules*, and the like. Compare Heb. iii. 2. (5) Be it observed that the *office*, not the *person*, of Christ is here spoken of.

ἀσφαλῶς. *Assuredly*. From a *priv.* and σφάλλω, to deceive.—ἐσταυρώσατε. Aor. 1. act. 2. pl. of σταυρόω,—ω, to crucify; from σταῦρος, a cross.

VER. 37. κατενύγησαν τῇ καρδίᾳ. (1) *They were pricked to the heart*. The verb κατανύττειν signifies to pierce through; and thence, metaphorically, to pierce with grief or remorse. Compare Ps. cix. 16. LXX. (2) It is thus synonymous with δάκνειν, used in a similar way. See Eur. Hec. 239. Med. 109. Our word *compunction* precisely answers to it.

VER. 38. μετανοήσατε. See *Questions on St Matthew*; ch. III. qu. 15.—βαπτισθῆτω. (1) Neither the rite of baptism, nor its *import*, were unknown to the Jews, by whom it was used to initiate proselytes into their religion. See above on v. 10. Hence it would not only be received by them as an appropriate ceremony, but as emblematic of that inward purity which the profession of Christianity enjoins. The clause defines

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3. Point out the construction of the sentence ὅτι Κύριον καὶ Χριστόν κ. τ. λ.; and mark the pleonasm. 4. In what sense is ποιεῖν here used; and is *facere* similarly employed in Latin? 5. Is the Apostle here speaking of the *office*, or the *person*, of Christ?

VER. 37. 1. What are the primary and applied meanings of the verb κατανύττειν? 2. Illustrate its usage in this passage by a Greek and English synonym.

VER. 38. 1. In what light would the Jewish converts regard the rite of Christian Baptism?

the nature, the object, and the privileges of baptism; respecting which see *Questions on the Liturgy*; sect. x.; and on ART. XXVII.

ἐφ. Imperf. 3. sing. of φημί.—μετανοήσατε. Imper. aor. 1. act. 2. pl. of μετανοεῖν, to change the mind; hence to repent: from μετὰ and νοός.—βαπτισθήτω. Imper. p. 3. sing. of βαπτίζειν.—ἀφεσιν. Acc. sing. of ἀφesis, εως, remission; from ἀφήμι, to send away.—λήψεσθε. Fut. 1. m. 2. pl. of λαμβάνω.

VER. 39. ἡ ἐπαγγελία. (1) That is, the promise of the Spirit foretold by Joel (v. 17.); though it may also include all the promised blessings of the Christian covenant.—τοῖς τέκνοις ὑμῶν. (2) Hence it may fairly be inferred that *infants* were baptized, as well as *adults*. Neither is it probable that so large a number as 3000 were *wholly immersed* in one day; so that, even if more direct arguments were wanting, the practice of our Church may be very reasonably defended from this text.—πᾶσι τοῖς εἰς μακράν. (3) Scil. χῶραν οὐσι. As opposed to τοῖς ἐγγύς, the *Jews*, οἱ εἰς μακράν ὄντες are the *Gentiles*. Compare Eph. ii. 13. 17.

προσκαλέσθαι. Aor. 1. subj. m. 3. sing. of προσκαλέω.

VER. 40. σώθητε. (1) *Save yourselves*. Passive for middle: as in c. xvi. 30. This usage, however, is confined to the aorist. Compare Deut. xxxii. 5. LXX. Matt. x. 26. John viii. 59. (2) Hence it appears that, although the call of God is *universal*, and addressed to those who are *near* and *afar off*, the promise is limited to those who obey the call.—σκολιᾶς. (3) *Perverse, de-*

VER. 39. 1. To what promise does ἐπαγγελία refer? 2. Shew that this text is in favour of the practice of *Infant Baptism* and *Baptism by aspersion*. 3. Supply the ellipsis in the expression πᾶσι τοῖς εἰς μακράν, and illustrate its meaning by a form which is elsewhere opposed to it.

VER. 40. 1. What is the sense in which the aorist σωθῆναι is here employed? 2. What is the extent of the salvation offered in the Gospel; and what is implied in St Peter's exhortation? 3. What are the primary and applied meanings of the adjective σκολιός?

*praved*; as in Phil. ii. 15. 1 Pet. ii. 18. The word properly signifies *crooked*, as in Luke iii. 5.

πλείοσι. Dat. pl. of πλείων,—ον, comp. of πολὺς.

VER. 41. οἱ ἀποδεξάμενοι. (1) *Those who welcomed*; i. e. *received with attention and respect*. Compare 1 Tim. i. 15. Eur. Hel. 838.—προσετίθησαν. (2) Supply τῇ ἐκκλησίᾳ, as in v. 47.—ψυχὰι ὡσεὶ τρισχίλιαι. (3) *About 3000 souls*; i. e. *persons*. Instances of this idiom, which is common to all languages, occur in cc. iii. 23. vii. 14. xxvii. 37. Rom. xiii. 1. Compare also Soph. Aj. 154. Eur. Andr. 611. Hel. 25. Arist. Nub. 49. Virg. Æn. v. 371. xi. 24. It is thus explained by Plutarch:—ψυχὴν καὶ κεφαλὴν τὸν ἄνθρωπον εἰώθαμεν ἀπὸ τῶν κυριωτάτων ὑποκορίζεσθαι.

ἀσμενῶς. *Joyfully*. Adv. from ἡδομαι, perf. p. ἤσμαι.—προστέθησαν. Aor. 1. pass. 3. pl. of προστίθημι.

VER. 42. τῇ διδαχῇ τῶν ἀπ. (1) *Not the doctrine*, but *the teaching*, of the Apostles; in which sense διδαχὴ is also used in Matt. vii. 28. Mark iv. 2. 1 Tim. iv. 13. (2) τῇ κοινωνίᾳ. *Fellowship* or *communion* generally, so as to include a mutual participation with the Apostles and each other in their hopes, their perils, their conversation, and their goods. Although in the New Testament the word κοινωνία denotes more particularly a *contribution* to the relief of the needy by alms, as in Rom. xv. 26, it has sometimes this more enlarged import, which is here clearly indicated by vv. 44. sqq. Compare 2 Cor. viii. 4. ix. 13. (3) Some indeed would unite

VER. 41. 1. What is the import of the verb ἀποδέχεσθαι? 2. Supply the ellipsis with προσετίθησαν. 3. Explain and illustrate the sense in which ψυχὴ is here used.

VER. 42. 1. What is the meaning of διδαχὴ in this verse? 2. What is the more general signification of κοινωνία in the New Testament; and how is it here applied? 3. To what does κλάσις ἀπτον refer?

τῇ κοινωνίᾳ καὶ τῇ κλάσει τοῦ ἄρτου by a *hendiadys*, with reference to the *Eucharist*; but the primitive *agapæ*, or *love feasts*, are rather intended, at which the more wealthy contributed to the wants of their poorer brethren. See 1 Cor. xi. 21. 33. Jude 12. These feasts, it is true, were generally accompanied by the celebration of the Lord's Supper, and hence arose the abuses severely censured by St Paul in his Epistle to the Corinthians; but the manner, in which the phrase is frequently repeated, seems to prove that the *ordinary meal*, not the *Holy Supper*, is here meant by it. (4) At the same time, if the Eucharist were intended, the solitary mention of the bread would not uphold the Romish Church in denying the cup to the Laity, since our blessed Lord enjoined communion *in both kinds*, without any distinction or reservation. See *Questions on the xxxix Articles*; under Art. xxx.

VER. 44. ἐπὶ τὸ αὐτό. *Scil.* χωρίον. See on ch. i. 15.—εἶχον ἅπαντα κοινὰ, κ. τ. λ. (1) This can scarcely imply that the early disciples threw all their possessions into a common stock, and sold their estates for that purpose, without retaining any *personal* interest in them. They merely sold sufficient to make up a fund for the *present exigences* of the Church, and with the charitable view of supplying the wants of the poorer members, *as far as each might need*. (2) That these sales were voluntary, appears abundantly from St Peter's address to Ananias in ch. v. 4; and, as an example, they would now be useless and impracticable. For more on this

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4. If the Eucharist were intended, would the mention of the bread only sanction the refusal of the cup to the Laity, as practised in the Romish Church?

VER. 44. 1. Explain what is meant by εἶχον ἅπαντα κοινὰ, κ. τ. λ. 2. Was the practice compulsory, or intended to be permanent?



subject, see *Questions on the XXXIX Articles*; under Art. XXXVIII.

VER. 45. τὰ κτήματα καὶ τὰς ὑπάρξεις. By the first of these terms *estates* are meant, as houses and lands; by the last, *moveables* or *personal property*. Compare Job xx. 29. xxvii. 13. Ps. lxxviii. 48. LXX.; and see Eustath. ad Il. H. p. 685.

ἐπίπρασον. Imperf. 3. pl. of πιπράσκω, fut. 1. πράσω, perf. πέπρακα.

VER. 46. κατ' οἶκον. (1) *In their houses*, as opposed to ἐν τῷ ἱερῷ, *in the Temple*. Before churches were built, the Christians not only held their *agapæ*, but assembled for public worship, in private houses, in which the owners set apart a room for the purpose. These ἐκκλησίαι κατ' οἶκον are mentioned in Rom. xvi. 4. 1 Cor. xvi. 19. Col. iv. 15. (2) At the same time, while the Jewish state existed, they continued, as an act of political obedience, to attend the Temple service at the stated hours of prayer.

εὐώντες. Nom. pl. part. pr. contr. of κλάω, -ῶ.—ἀγαλλιάσει. Dat. sing. of ἀγαλλίασις, -εως, *joy, exultation*. See above, on v. 26.—ἀφελότητι. Dat. sing. of ἀφελότης, -ητος, *simplicity*; from ἀφελής, *simple*; and that from ἀφείλον, aor. 2. of ἀφαιρέω, *to take away*. Compare Col. iii. 22.

VER. 47. χάριν. (1) *Goodwill*; and so again in c. iv. 33. Compare Exod. xxxiii. 12. 17. 2 Cor. viii. 4. τοὺς σωζομένους. (2) *Those who were saved*, i. e. who were thereby placed in a state of salvation; and in this sense it is opposed to οἱ ἀπολλύμενοι, *those in a state of perdition*, though not without the means of redemption, in

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VER. 45. State the difference between κτήματα and ὑπάρξεις.

VER. 46. 1. What do you understand by κατ' οἶκον; and to what custom does it refer? 2. Upon what principle did the early Christians attend the Temple service?

VER. 47. 1. In what sense is χάρις here used? 2. What is the correct rendering and import of τοὺς σωζομένους; and what term is elsewhere opposed to it?

1 Cor. i. 18. (3) The English translation, *such as should be saved*, would require τοὺς σωθησομένους. (4) Calvinists, says Bp. Middleton, have made great use of this text; and yet the Apostle has used the only tense which excludes the Calvinistic interpretation. Both the future and past tenses would have favoured it. If salvation were either already effected or inevitably certain, the exhortation in v. 40. would be, in the case of the *elect*, superfluous; and in that of the *reprobate*, an unfeeling mockery.—τῇ ἐκκλησίᾳ, (5) From ἐκκαλεῖν, *to call out*, ἐκκλησία properly denotes *any assembly*, as those of the Greek republics; and thus it is used by profane writers, and in c. xix. 39. 41. infra: hence, generally, the *Jewish* or *Christian Church*, as being *called out*, or separated, from the world; and also any particular branch thereof. Compare cc. v. 11. vii. 38. ix. 31. Matt. xvi. 18. xviii. 17. Rom. xvi. 5. and elsewhere. In c. xi. 26. it denotes, by metonymy, *a place of Christian worship*. See also *Questions on the xxxix Articles*; under Art. xix.

αἰνοῦντες. Nom. pl. masc. contr. of part. pr. act. of αἰνέω, ᾶ.—προσεῖθε. Imperf. 3. sing. of προστίθημι.

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### CHAPTER III.

CONTENTS:—*A cripple healed by Peter and John*, vv. 1—11.  
*Peter's second address to the people*, 12—26. (A. D. 30.)

VER. 1. ἐπὶ τὸ αὐτό. *Together; at the same time*.  
 See on ch. i. 15. (1) The friendship subsisting between

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3. In what respect is the E. T. inaccurate. 4. Shew that the Calvinistic interpretation is both grammatically and Scripturally inadmissible. 5. What are the different senses of ἐκκλησία in the New Testament?

VER. 1. 1. Is there any thing worthy of remark in the frequent companionship of Peter and John?

St Peter and St John, seems to have been of a most endearing nature; most probably either arising out of, or giving rise to, their employment together on several important occasions, sometimes accompanied by James. See Matt. xvii. 1. Luke xxii. 8. John xx. 3. xxi. 7. 21. Compare also *infra*, c. viii. 14.—ἐπὶ τὴν ὥραν τῆς πρ. τὴν ἐννάτην. (2) The stated hours of prayer among the Jews were the *third* and *ninth* hours, at which times the morning and evening sacrifices were offered; but the more devout worshipped three times a day (Psal. lv. 17. Dan. vi. 10.). The ninth hour corresponds with our three o'clock in the afternoon. See also on c. ii. 15; and compare c. x. 9. 30. (3) It may here be observed that the preposition ἐπὶ, with an accusative, properly denotes *motion* or local direction *upon* an object; as in Matt. ix. 18. xiv. 19; and hence, with reference to time, it marks the space over which an event extends itself, as in cc. xiii. 31. xx. 11. Compare also cc. x. 16. xxviii. 6. Sometimes the definition is more close, as here and in c. iv. 5.

VER. 2. ἐβαστάζετε. (1) It was customary both with Jews and Gentiles to lay their sick in some public place, and particularly at the gates of their temples, in order to excite the pity of those who saw them. The practice is noticed in Mart. Epigr. i. 112. Compare Mark x. 26. Luke xviii. 35. John ix. 1.—τὴν θύραν λεγομένην Ὀπαταρ. (2) According to Josephus (Ant. xv. 11.), the Temple of Jerusalem was entered by *nine* gates, whereof one was wholly of Corinthian brass, and *far more beautiful* than

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2. Which were the stated hours of prayer among the Jews; and when was the ninth hour? 3. Explain the construction of ἐπὶ with an accusative, more particularly in *definitions of time*.

VER. 2. 1. What is the custom to which the verb ἐβαστάζετε alludes? 2. How many gates had the Temple; and what description has been given of the one here mentioned?

the rest, which were plated with gold and silver. (3) It was set up by Herod the Great, and separated the court of the Gentiles from that of the Israelites.—*τοῦ αἰτεῖν*. (4) *For the purpose of asking*; subaud. *ἐνεκα*. See on ch. i. 3.

*ώραϊαν*. Acc. sing. f. of adj. *ώραῖος*, -α, -ον, *beautiful*. The derivative import is *seasonable*; from *ώρα*, a time or season.

VER. 3. *λαβεῖν*. As compared with the similar phrase in the last verse, this infinitive is redundant: and a like redundancy of this and other verbs, more particularly after verbs of *asking*, is frequent in the best writers. Thus again, *ῥήσατο εὔρεῖν*, in c. vii. 46. Compare Soph. Aj. 836. Eur. Hec. 40. Iph. A. 894. Arist. Plut. 240. So also in Virg. *Æn.* v. 262. *Loricam donat habere viro*.

*ἡρώτα*. See above, ch. i. 6.

VER. 5. *ἐπέιχεν*. *Scil.* τοὺς ὀφθαλμούς. Lucian. D. D. T. i. p. 187. *μόνη ἐμοὶ ἐπέιχε τὸν ὀφθαλμόν*. Some supply *τὸν νοῦν*, which is somewhat similarly understood with *προσέχειν* in c. xvi. 14. Still the cases are not parallel.

*προσδοκῶν*. Part. pr. contr. of *προσδοκέω*, -ῶ.

VER. 6. *ἐν τῷ ὀνόματι* Ἰ. Χ. τοῦ Ν. (1) The different manner in which miracles were wrought by our Lord and his Apostles is very remarkable. He performed them in his own name, and by his own inherent authority; they, in their Lord's name, and by virtue of the power with which he had invested them. See Mark xvi. 17, 18. John xiv. 12. (2) As to the reality of the

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3. By whom was it erected, and where situated? 4. What is the government of *τοῦ αἰτεῖν*?

VER. 3. Explain and illustrate the expression *ἡρώτα λαβεῖν*.

VER. 5. Supply the ellipsis after *ἐπέιχε*.

VER. 6. 1. In what did the miracles wrought by the Apostles differ from those of Christ? 2. Mention any incidental circumstances connected with this miracle, which prove that no deception could have been employed.

miracle here recorded, it is proved from a variety of considerations. The cripple had been lame from his birth, and his infirmity known during a period of 40 years (c. iv. 22.); the cure was seen to be instantaneous and complete; the man himself acknowledged by his actions and his praises the power of God in his recovery (v. 8.); and neither people nor rulers could dispute the fact (vv. 10, 11. c. iv. 14. 16.). At the same time there could have been no collusion between the Apostles or any of the parties concerned; for both *friends* and *enemies* were equally convinced that no deception had been practised.

ἔγειραι. Imper. aor. 1. mid. 2. sing. of ἐγείρω. Compare next verse.—περιπατέι. Imper. pr. 2. sing. contr. of περιπατέω, -ῶ.

VER. 7. αἱ βάσεις καὶ τὰ σφυρά. (1) *His feet and ankle-bones*. Properly βάσις, from βαίνω, signifies a *step*, as in Soph. Aj. 8; and thence, by metonymy, a *foot*, by which the step is made, as in Soph. Phil. 692. Joseph. Ant. vii. 10. The noun σφυρὸν is a derivative from σφύρα, a *hammer*; with reference to the resemblance which the ankle-bone bears to that instrument. See Hom. Il. Δ. 147. Theocr. Idyl. iv. 51. Xen. Hell. v. 4. 58. Diod. Sic. xx. 71. (2) From the accuracy of this description, an argument has been drawn in support of the tradition that St Luke belonged to the *medical* profession.

πιάσας. Part. aor. 1. act. of πιάζω, to take hold of. NOTE. Verbs signifying to seize, and the like, even when followed by an accusative, take also a genitive of the *part*, upon which the seizure is made. Sometimes ἐκ is prefixed to the genitive; as in c. xxvii. 4.—ἤγειρε. Aor. 1. act. 3. sing. of ἐγείρω.—παραχρῆμα. On the instant; immediately. Adv. comp. of παρὰ and χρῆμα.—ἐσπερώθησαν. Aor. 1. pass. 3. pl. of σπερώω, -ῶ, to strengthen; from σπερός, firm; and that from ἰσθμυ.

VER. 7. 1. Explain and illustrate the terms βάσις and σφυρά. 2. What has the accuracy of St Luke's description been supposed to indicate?

VER. 8. *ἐξαλλόμενος*. (1) An act appropriately expressive of the nature of the miracle, and the man's joy at his unexpected restoration; at the same time that his exultation affords a striking fulfilment of the prophecy in Isai. xxxv. 6. (2) There is a similar expression of delight in Arist. Plut. 288. *ὡς ἡδομαι, καὶ τέρπομαι, καὶ βούλομαι χορεῦσαι ὑφ' ἡδονῆς*.

VER. 10. *θάμβους καὶ ἐκστάσεως*. *Wonder and ecstasy*:—an emphatic exaggeration of the same simple idea. The former noun merely implies the sensation of *wonder*; the latter, a degree of *bewildering amazement*, in which the mind, as it were, *stands out of itself*, and is overwhelmed with astonishment. It is derived from *ἐξίστημι*, as used in c. ii. 7. 12.—*ἐπὶ τῷ συμβεβηκότι αὐτῷ*. *At the thing which had happened to him*: subaud. *πράγματι*.

*καθήμενος*. Part. pr. of *κάθημαι*.—*ἐπλήσθησαν*. Aor. 1. pass. 3. pl. of *πλήθω*. See on ch. ii. 4. *συμβεβηκότι*. Dat. sing. m. of part. perf. of *συμβαίνω*.

VER. 11. *κρατοῦντος δὲ τοῦ ἰαθέντος χωλοῦ τὸν Π. καὶ Ἰ.* (1) *And as the cripple, who had been healed, was clinging close to Peter and John*. Gen. abs. Properly the construction of *κρατεῖν* is with a genitive. Compare Luke viii. 21. In the New Testament, however, the accusative is more common; as in Matt. xiv. 3. and elsewhere.—*ἐπὶ τῇ στοᾷ τ. κ. Σολομῶνος*. (2) This porch, or rather piazza, which looked towards Mount Olivet, was built on a raised terrace, 400 cubits above the valley

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VER. 8. 1. Point out the peculiar significancy of the participle *ἐξαλλόμενος*, and the fulfilment of prophecy in the act thereby designated. 2. Quote a similar expression from a classical writer.

VER. 10. Mark the emphatic combination of the two nouns *θάμβος* and *ἐκστασις*, and state their difference of signification.

VER. 11. 1. Does the verb *κρατεῖν* here follow its ordinary construction? 2. What is the account given by Josephus of Solomon's porch?

beneath, of large white stones 20 cubits long by six deep. See Joseph. Ant. xx. 9. 7. (3) It was called *Solomon's porch*, as being the only part of the Temple built by that monarch, which had not been destroyed by the Chaldeans. (4) Here it was that our Lord walked at the feast of dedication (John x. 23.); and from a pinnacle at the south-east corner Satan is supposed to have tempted him to cast himself down in proof of his divinity (Matt. iv. 5.).—ἐκθαμβοί. (5) By a common synthetic idiom, the adjective in the plural agrees with the collective noun λαός in the singular. Thus Xen. Ephes. i. 4. ἦλθον εἰς τὸ ἱερὸν θύσαντες πᾶν τὸ πλῆθος. Æsch. Agam. 588. Τροίην ἐλόντες δήποτ' Ἀργείων στόλος. Compare infra, c. v. 16; and see Matth. Gr. Gr. §. 434. 2.

ιαθέντος. Gen. sing. masc. of part. aor. 1. pass. of ἰάομαι.—συνέδραμε. Aor. 2. of v. irr. συντρέχω, to run together.—καλούμεν. Dat. sing. f. contr. of part. pr. pass. of καλέω,—ῶ.

VER. 12. ἀπεκρίνατο. (1) This verb is frequently used in the New Testament when no direct question has been asked; and St Peter's address in this place is an answer to the expression of wonder depicted in the countenances of the bystanders. Compare c. v. 8; and see *Questions on St Matthew*; ch. x. qu. 40.—ἀτενίζετε. (2) See on ch. i. 10.—πεποιηκόσι τοῦ περιπατεῖν αὐτόν. (3) This construction with the genitive may be explained by resolving the participle πεποιηκόσι into ποιηταῖς οὔσι. *Why do ye gaze upon us with surprise, as if we were the authors of this cure?* In like manner ἐκρίθη is equivalent to ἐγένετο κρίμα, in c. xxvii. 1. Compare also c. xx. 3.

3. Why was it so called? What circumstances in history are connected with the locality? 5. Explain the adjective ἐκθαμβοί.

VER. 12. 1. In what sense is ἀπεκρίνατο here used? Explain and illustrate the use of the words π

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At the same time, the genitive may perhaps be made to depend simply upon *ἐπὶ* understood. See also above, on ch. i. 3.

*εὐσεβεία*. Dat. sing. of the noun fem. *εὐσεβεία*,—*as, piety, holiness*; from *εὖ* and *σεβέω*, *to worship*.—*προσκύβοι*. Dat. plur. masc. of part. perf. act. of *κυβέω*,—*ω*.

VER. 13. ὁ Θεὸς Ἀβραὰμ κ. τ. λ. (1) *JEHOVAH* is called the *God of Abraham, Isaac, and Jacob*, because he was acknowledged as such by them, and because of the covenant which he had made with them. Compare Gen. xxvi. 24. Exod. iii. 6. 15. Matt. xxii. 32. (2) *Isaac and Jacob* are also specified as being the *children of the promise* (Rom. ix. 8. Gal. iv. 28.); the former of Abraham by Sarah, and the latter of Isaac by Rebecca. (3) It was important that Peter should introduce this title here, in order to shew that *the God of their fathers* was the *same God who had glorified Jesus* by raising him from the dead to sit on his right hand, and who had made the promise to Abraham respecting him. (4) This promise, that the Messiah should be of the seed of the patriarch, and that *in him should all the nations of the earth be blessed*, was now fulfilled by the sufferings of Christ upon the cross for the sins of all mankind.—*παρεδῴκατε*. (5) *Scil. εἰς θάνατον*. Compare Matt. x. 21. Rom. i. 28. iv. 25.—*ἠρνήσασθε αὐτόν*. (6) *Ye have rejected him as your Messiah*. See John xix. 15. This verb, though more frequently applied to *things*, is also referred to *persons*, and signifies *to renounce*: as in Callim. H. Del. 100. Of *αὐτὸς* redundant, see *Questions*

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VER. 13. 1. *Explain the phrase ὁ Θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ*. (C. β. 2.) 2. *Who were the parents of Isaac and Jacob?* (Ibid.) 3. *Why was it important that St Peter should introduce the above title into his address?* 4. *What was the promise given to Abraham, and how fulfilled?* (C. β. 2.) 5. Supply the ellipsis with *παρεδῴκατε*. 6. To what, and in what sense, does *ἠρνήσασθε* refer?



on *Matthew*; ch. iv. qu. 54.—Πιλάτου. (7) For an account of this procurator, see *Questions on Matthew*, c. xxvii. 1.—κρίναντος αὐτὸν ἀπολύειν. *Who had determined to release him.* (8) Pilate's conviction of the innocence of Jesus, backed by the dream of his wife, led him to make several ineffectual attempts to deliver him, as related in *Matt.* xxvii. 17. sqq. *Luke* xxiii. 16. sqq. *John* xix. 12. sqq. (9) Some would supply δεῖν before ἀπολύειν, but the verb κρίνειν not unfrequently signifies *to intend, to determine.* Thus *Joseph. Ant.* vii. 1. 5. κρίνας Ἀβένηρον ἀποκτεῖναι.

ἐδόξασε. Aor. 1. act. 3. sing. of δοξάζω, *to glorify*; from δόξα. —παῖδα. Acc. sing. of παῖς,—δός.—παρεδῶκατε. Aor. 1. act. 2. pl. of παραδίδωμι, *to give up*; as to prison, punishment, or death. —ἡρνήσασθε. Aor. 1. m. 2. pl. of ἀρνέομαι.—κρίναντος. Gen. sing. of part. aor. 1. act. of κρίνω.

VER. 14. τὸν ἅγιον καὶ δίκαιον. (1) *The Holy and Just One.* These are not merely epithets implying the perfect innocence of Jesus with respect to the charges alleged against him by the Jews (*Matt.* xxvi. 65. *Luke* xxiii. 2.); but titles which the Jews applied κατ' ἐξοχὴν to the Messiah. See on c. ii. 28; and compare cc. vii. 52. xxii. 14. *Matt.* xxvii. 19. 24. *Mark* i. 24. *Luke* i. 35. iv. 34. xxiii. 47. *James* v. 6. 1 *Pet.* iii. 18. 1 *John* ii. 1. It may be remarked also as highly probable that he is spoken of under the latter title in *Ps.* xxxiv. 19; since the next verse contains the Scripture which is quoted as fulfilled at our Lord's crucifixion in *John* xix. 36. (2) ἄνδρα φονέα. *Barabbas.* He had been guilty, however, not only of murder, but of robbery

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7. Give a brief account of *Pontius Pilate*. 8. What exertions did he make to release Jesus; and why? 9. Exemplify the use of κρίνειν in this passage.

VER. 14. 1. Shew that ὁ ἅγιος and ὁ δίκαιος are in all probability titles which the Jews applied to their Messiah. 2. What were the crimes of which Barabbas had been guilty?

and sedition. See Matt. xxvii. 21. John xviii. 40.—*χαρισθῆναι ὑμῖν*. *To be placed at your disposal*. (3) Properly *χαρίζεσθαι τινι* signifies *to oblige a person*; and thence, with an *accusative* and *dative*, *to give up something to another with a view to his gratification*. Compare cc. xxv. 11. 16. xxvii. 24. Philem. 22. Joseph. Ant. xi. 6. 6. So in Latin, *donare aliquid alicui*; as in Cic. Or. Cluent. c. 39. Hor. Epist. Rom. iii. 5. 10.

*ῥήσασθε*. Aor. 1. mid. 2 pl. of *αἰρέω*,—*ῶ*.—*φονέα*. Acc. sing. of *φονεύς*,—*ews*, a murderer.

VER. 15. *τὸν ἀρχηγὸν τῆς ζωῆς*. So Heb. ii. 10. *ἀρχηγὸς τῆς σωτηρίας*. Compare infra, c. v. 31. Properly *ἀρχηγός* is a *military leader*, from *ἀρχή*, a *beginning*, and *ἄγειν*, *to lead*, or *ἄγος*, a *leader*; and thence one who *conducts* his followers to glory and reward. Hence the term is metaphorically applied to Christ, as the *first-fruits* of the resurrection, and the *author* of eternal life and salvation to all believers. Similar derivatives are *archangel*, *architect*; and the like.—*οὗ ἡμεῖς μάρτυρές ἐσμεν*. See on chap. ii. 32.

*ἀποκτείνετε*. Aor. 1 act. 2 pl. of *ἀποκτείνω*.

VER. 16. *ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ*. (1) *By virtue of faith in his name*. The noun *πίστις*, and some others, are frequently followed by the genitive of the object; as in Mark xi. 22. Rom. iii. 22. and elsewhere. (2) As it does not appear that the cripple had given any evidence of faith, his cure was effected through the faith of the Apostles, in fulfilment of our Lord's declaration in Matt. xvii. 20. (3) Twice in this verse *τὸ ὄνομα αὐτοῦ*

3. What is the import of the phrase *χαρίζεσθαι τινι*?

VER. 15. Derive *ἀρχηγός* (C. β. 2.); and explain the expression *ἀρχηγός τῆς ζωῆς*, as applied to Christ.

VER. 16. 1. What is the import of the genitive after *πίστις*? 2. Whose faith is intended? 3. What is implied in the formula *τὸ ὄνομα αὐτοῦ*?

is put, after the Hebrew idiom, for *Christ himself*; just as the *name of God* frequently in Scripture indicates the *Supreme being*. Compare c. iv. 12; and see *Questions on St Matthew*, c. vi. qu. 18. ἡ πίστις δι' αὐτοῦ. *Scil. οὔσα*. This is merely an emphatic repetition of the same truth conveyed in the preceding clause.—ὀλοκληρίαν. (4) From ὅλος, *whole*, and κῆρος, *an allotted portion*, this noun properly means *an entire inheritance*; and thence *perfect soundness of limb* as opposed to *πήρωσις*, *mutilation*. In 1 Thess. v. 23. James i. 4. it denotes *moral or spiritual perfection*; with reference however to that *bodily soundness* required in the Hebrew priesthood.

θεωρεῖτε. Pres. contr. 2 pl. of θεωρέω,—ῶ.—οἶδατε. See on ch. ii. 22.—ἐστερέωσε. Aor. 1. act. 3 sing. of στερεῶω,—ῶ. See above, ver. 7.

VER. 17. κατὰ ἀγνοίαν. (1) Had the Jews believed Jesus to be their Messiah, it is not credible, as St Paul declares (1 Cor. ii. 8.), that they would have *crucified the Lord of Glory*. Still their ignorance was the result of prejudice and pride, and consequently both wilful and wicked; nor is it urged in excuse for their crime, but merely with a view to excite them, by hopes of mercy, to repentance (v. 19.). Compare c. xiii. 27. 1 Tim. i. 13. (2) Probably St Peter alludes to our Lord's prayer for his murderers, when expiring on the cross (Luke xxiii. 34.).

VER. 18. διὰ στ. πάντων τῶν προφητῶν. Compare 1 Pet. i. 11. (1) Here however the form of expression requires limitation, as in c. i. 1; and so again infra, v. 21. All the prophets have not, at least not directly,

4. What is the derivation and meaning of the word ὀλοκληρία?

VER. 17. 1. What was the nature of the ignorance which led the Jews to crucify Christ; and what was St Peter's object in adverting to it? 2. To what may the Apostle probably allude?

VER. 18. 1. Did *all* the prophets prophecy of Christ?

prophecied of Christ. (2) Among the exceptions are probably *Joel*, *Amos*, *Nahum*, *Zephaniah*; and certainly *Jonah* and *Obadiah*. (3) For some of the principal prophecies respecting the sufferings of Christ, see Psal. ii. xvi. xx. xxii. Isai. liii. Dan. ix. 25. Zech. xii. 10. xiii. 7.

προκατήγγειλε. Aor. 1. act. 3. sing. of προκαταγγέλλω.—παθεῖν. See on c. i. 3.

VER. 19. μετανοήσατε. (1) See *Questions on Matthew*; ch. iii. qu. 15.—εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας. *In order to the blotting out of your sins.* See on c. i. 3. (2) From ἀλείφω, to anoint, the compound ἐξαλείφειν signifies to smear out or obliterate, as a name or inscription. Xen. Hell. ii. 3. 20. Θηραμένην ἐξαλείφω ἐκ τοῦ καταλόγου. Compare Exod. xxxii. 32. Numb. v. 23. Psal. lxi. 28. lxx. Eur. Hel. 270. Hence it is used metaphorically of blotting out, or forgiving, sins. See Nehem. iv. 5. Psal. li. 10. cix. 14. Isai. xliii. 25. Jerem. xviii. 23. Thus also Lysias *pro Callia*:—ἐξαλείφειν αὐτῷ τὰ ἁματήματα ἄλλα. (3) In Col. ii. 14. St Paul uses the word in its literal sense, but still with a bearing upon its figurative import.—ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως κ. τ. λ. (4) Either, *when times of refreshment shall come*, or, *in order that they may come*. The particle ὅπως, with a subjunctive, indicates both *time* and *purpose*; and perhaps the former is here to be preferred. At the same time the latter usage is almost universal elsewhere in the New Testament, as in Matt. vi. 5. Luke ii. 35. and elsewhere; nor is there any serious

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2. If not, name the exceptions. 3. *Mention some of the principal prophecies fulfilled in the sufferings of Christ.* (C. β. 2. E. α. 3.).

VER. 19. 1. *Distinguish between μετανοέω and μεταμέλομαι.* (C. β. 2.). 2. Point out the literal and metaphorical significations of the verb ἐξαλείφειν. 3. Where, and in what sense, is it used by St Paul? 4. *What interpretations have been given to ὅπως ἂν in this passage?* (F. γ. 2.).

objection against retaining it here. (5) The term *καιροὶ ἀναψύξεως* has been referred to the *end of the world*, to the *destruction of Jerusalem*, and to the *times of refreshment and peace* consequent upon the publication and spread of the Gospel. This last interpretation is more generally received; and it is in full agreement with the cherished hopes of the Jewish people, who looked forward to the reign of their Messiah as a period of repose from war and oppression, of great national prosperity, and universal peace. See Isai. xxvii. 12. (6) From ἀνὰ and ψύχος, *cold*, both ἀνάψυξις and ἀναψύχειν, noun and verb, imply *a cooling refreshment*; and thence *refreshment* generally. If derived from ψυχή, *soul or spirit*, the primary import will be *respiration after exertion*; and the same secondary meaning will arise. The latter method is favoured perhaps, both etymologically and Scripturally, by Matt. xi. 29. εὐρήσετε ἀνάπausιν ταῖς ψυχαῖς ὑμῶν.

ἐπιστρέψατε. Imper. aor. 1 act. (*for mid. subaud. ἐαυτοὺς*) 2 pl. of ἐπιστρέφω, *to turn one towards another, to convert*. Hence, in a middle acceptation, *to become a convert*. Compare ver. 26.

VER. 20. προκηρυγμένον. *Fore-proclaimed*; from κήρυξ, *an herald or preacher*. Another reading however, and that very strongly supported, is προχειρισμένον. The verb προχειρίζειν, from χεῖρ, *the hand*, signifies, with reference to electing by show of hands, *to appoint beforehand* to any office or ministry; as προχειρισθεὶς ἐξ ἀπάντων, in Plutarch.

ἀποστείλα. Aor. 1 subj. p. 3. sing. of ἀποστέλλω.

5. What signification do you affix to the expression *καιροὶ ἀναψύξεως*, as indicated by Jewish sympathies? 6. Give the *meaning and derivation of the word ἀνάψυξις*. (C. β. 2. γ. 3.).

VER. 20. Name a various reading which seems to deserve great consideration in this verse; and give its derivation and import. (F. γ. 2.).

VER. 21. ἄχρι χρόνων ἀποκαταστάσεως π. (1) *Until the time of the restitution, or consummation, of all things.* See on c. i. 6. The expression includes the accomplishment of all things foretold by the prophets, commencing with the establishment of the Messiah's kingdom, and ending with the second advent of Christ to judgment; so that the period was, in fact, still future, and the promised refreshment still dependent upon repentance. Compare Matt. xvii. 11. (2) Some indeed would render ἄχρι, *during*; adducing, in proof of this signification, Rom. xi. 25. Heb. iii. 13. The ordinary acceptance of the adverb is manifestly preferable; though both significations are admissible. (3) In either case, the text contradicts the doctrine of *Transubstantiation*; since Christ cannot remain in heaven, and be *corporeally* present upon earth at one and the same time. See *Questions on the xxxix. Articles*; under Art. xx.—ὧν ἐλάλησεν. For ἃ, by attraction. See on c. i. 1.—ἀπ' αἰῶνος. (4) *From the earliest times*; as in John xix. 32. Compare Gen. vi. 4. Psal. xxv. 6. Lxx.; and see *Questions on Matthew*; chap. vi. qu. 24.

δέξασθαι. Infin. aor. 1 mid. of δέχομαι.—ἐλάλησεν. Aor. 1 act. 3 sing of λαλέω.

VER. 22. ὡς ἐμέ. *Scil. ἀνέστησεν.* *As he raised up me*; namely, to be a *deliverer* and *guide*. (1) The prophecy is cited from Deut. xviii. 15. 18; and was addressed to the Israelites by their great Lawgiver shortly before his death, when he called upon them to abide by

VER. 21. 1. *What is the import of the expression ἀποκατάστασις πάντων?* (C. β. 2. γ. 3. F. γ. 2.). 2. *Give the full import of the adverb ἄχρι.* (F. γ. 2.). 3. *Against what doctrine of the Romish Church is the text available?* 4. *What does ἀπ' αἰῶνος here signify?*

VER. 22. 1. *Whence are the words of Moses taken; and on what occasion were they uttered?* (F. γ. 2.).

the Law which God had given them, under the direction of his successor *Joshua*. (2) To him therefore it may immediately apply; but its main accomplishment in the Messiah is abundantly clear, not only from the declaration of St Peter in this place, but from the further testimony of St Peter in c. vii. 37. (3) Since the authority of Moses was regarded by the Jews as final and absolute, nothing could be more forcible and appropriate than the Apostle's appeal to the obligation which he had bound upon them.

VER. 23. ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ. (1) In the original it is merely said generally that *vengeance will be taken*; instead of which St Peter has specified *excommunication*, which was the ordinary punishment: and ἐξολοθρεύειν is the term commonly employed by the LXX. to indicate it. See Exod. xii. 15. xix. 31. xxx. 32. Lev. vii. 20. sqq. Numb. xv. 31. xix. 13. (2) The verb is derived, according to the Alexandrian idiom, from ὀλοθρος, for ὀλεθρος, *destruction*; and is strongly expressive of the severity of the punishment denounced.

VER. 24. καὶ πάντες δὲ οἱ πρ. κ. τ. λ. (1) *And, moreover, all the prophets &c.*; and so the particles καὶ δὲ are united in John vi. 15. xv. 27. and elsewhere. The sentence is abbreviated, and may be thus supplied:—καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθ' ἑξῆς (ὄντων), ὅσοι ἐλάλησαν καὶ προκατήγγειλαν τὰς ἡμέρας ταύτας, εἶπον περὶ αὐτοῦ. This seems to be better than

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2. To whom may the prediction primarily refer; and in whom was it more fully accomplished? 3. Shew the peculiar propriety with which St Peter applies it.

VER. 23. 1. In what respect does St Peter's citation differ from the original? 2. *Derive and explain the verb ἐξολοθρεύειν.* (F. γ. 2.).

VER. 24. 1. Mark the full force of the particles καὶ δὲ, and complete the construction of the entire sentence.

placing a comma at ἐλάλησαν, and rendering καὶ *likewise*, as generally directed. (2) *Samuel* was the son of Elkanah and Hannah, of the tribe of Levi. He was dedicated to the Lord from his birth, and trained to this sacred office under Eli the priest. At twelve years old he was endowed with the gift of prophecy, announcing to Eli the divine vengeance impending over his sins. As the last of the Hebrew judges, he delivered them from the yoke of the Philistines; and having anointed Saul, and then David, to be kings over Israel, he died at Ramah, the place of his birth, about the year B. C. 1060. The Jews looked upon him as the next prophet in succession to Moses, because there was none between them who committed his predictions to writing, and the gift of prophecy was so exceedingly rare and *precious in those days* (1 Sam. iii. 1.), that only two verbal messages from God are on record (Judg. vi. 8. 1 Sam. ii. 27.). (3) He is similarly named in connection with Moses in Psal. xcix. 6.

καθεξῆς. *In succession.* An adverb, which may be written separately καθ' ἐξῆς, from ἐξῆ, *an order or series.*—προκατήγγειλαν. See above, v. 18.

VER. 25. ὑμεῖς ἐστε υἱοὶ τῶν προφητῶν. (1) In the Old Testament, those who were educated in the schools of which Samuel was the founder, were called *sons of the prophets* (1 Kings xx. 35.); but the Jewish nation are here so called, as being the people to whom the prophets were more immediately sent. (2) According to the Hebrew idiom, the noun υἱός is frequently applied to those, to whom any advantage or disadvantage accrues from the source indicated by the noun to which it is

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2. Give a brief account of the prophet Samuel; and state the reason for naming him first after Moses. 3. Is he elsewhere mentioned in the same connexion?

VER. 25. 1. *What is meant by ὑμεῖς ἐστε υἱοὶ τῶν προφητῶν?* (F. γ. 2.). 2. Give similar instances of this use of υἱός.



prefixed. Compare Psal. xl. 10. cii. 21. Matt. viii. 12. xxiii. 15. Luke x. 6. xx. 36. Rom. ix. 8. Gal. iv. 28. 1 Thess. ii. 3. (3) Hence therefore, in a sense precisely similar, the Jews are also called *the sons of the Covenant which God made with their fore-fathers*, as being the immediate heirs of the promise which God made to Abraham. See above on ver. 13. (4) Of the word διαθήκη, see *Questions on St Matthew*; Introd. p. 3.—ἡς διέθετο. For ἡν, by attraction. See on c. i. 1.

διέθετο. Aor. 2. mid. 3 sing. of διατίθημι.—ἐνευλογηθήσονται. Fut. 1. p. 3. pl. of ἐνευλογέω,—ō, to bless; from ἐν, εἰ, and λέγειν.—πατρίαί. Nom. pl. of πατριά,—ās, a tribe, or family, having a common ancestor; from πατήρ.

VER. 26. ἀναστήσας. *Having raised up*; i. e. to be a Saviour, as in v. 22. See also on c. ii. 30.—ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τ. π. ὑμῶν. (1) The E. T. has, *in turning away every one of you from his iniquities*; but, as the verb is also employed *intransitively*, perhaps the true rendering may be, *in that every one of you turn away*; subaud. ἐαυτόν. Compare ver. 19. Either construction, however, will amount to the same thing. (2) *Conversion from sin* is the great blessing conferred by God in Christ; and it was for this purpose that he came into the world. See Isai. lix. 20. Matt. i. 21.

3. Why are the Jews denominated *sons of the Abrahamic Covenant*? 4. *Derive and explain the word διαθήκη*. (F. γ. 2.).

VER. 26. 1. Would you render ἀποστρέφειν in this place *transitively* or *intransitively*? 2. What was the grand object for which Christ came into the world?

## CHAPTER IV.

CONTENTS:— *Imprisonment of Peter and John; their examination before the Sanhedrim, and their liberation, vv. 1—31. Disinterested benevolence of the early Christians, 32—37. (A. D. 30.).*

VER. 1. λαλούντων αὐτῶν. (1) Though Peter alone was the speaker, he spoke also in the name of his companion John; and hence the use of the plural.—ὁ στρατηγὸς τοῦ ἱεροῦ. (2) This was clearly a *Jewish*, not a *Roman*, officer; and he acted in a *civil*, not a *military*, capacity, since those under his authority were not *στρατιῶται*, but *ὑπηρέται* (c. v. 36.). Now it appears from Jewish writers that a body of priests and Levites were constantly on guard, the former within, and the latter without the Temple; and that each company was placed under the command of a captain. Here the plural *στρατηγοὶ* in Luke xxii. 4. Over the entire corps, however, was a commandant, called in 2 Macc. iii. 4. ὁ προστάτης τοῦ ἱεροῦ, who was doubtless the officer of whom St Luke is here speaking.—οἱ Σαδδουκαῖοι. (3) Of the rival sects of the *Sadducees* and *Pharisees*, and of their respective tenets, see *Questions on St Matthew*; Introd. pp. 10, 11. (4) As the priests were indignant that the Apostles, being private men, should lead the people at all, the Sadducees, who denied the doctrine of a resurrection, would be particularly aggrieved at their *preaching through Jesus the resurrection of the dead*. (5) It may

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VER. 1. 1. How do you account for the use of λαλούντων in the plural? 2. Explain the phrase ὁ στρατηγὸς τοῦ ἱεροῦ. (C. a. 3. F. β. 2.). 3. Give a brief account of the origin and principles of the Pharisees and Sadducees. (Ibid). 4. Was there any thing in the tenets of the latter that they should have been especially annoyed at the preaching of the Apostles? (D. a. 4.). 5. What more recent sect among the Jews were their successors? (F. β. 2.).

be observed that this principle of disbelief was in progress of time abandoned by the sect; who were more recently distinguished merely by their rejection of the authority of Traditions. Hence they were at length called *Karaites*.

λαλούντων. Gen. pl. contr. masc. of part. pr. of λαλέω.—ἐπέστησαν. Aor. 2 act. 3 pl. of ἐπίστημι, *to set upon, to assault*. The verb implies a sudden and violent attack. Compare cc. vi. 12. xxiii. 27.

VER. 2. διαπονούμενοι. (1) *Being annoyed, vexed, irritated*; and so again in c. xvi. 18. Properly the verb signifies *to be worn out with labour* (πόνος,) the preposition being intensive.—ἐν τῷ Ἰησοῦ. (2) The preposition is here expressive of the evidence afforded by Christ's resurrection to that of mankind in general. So in 1 Cor. iv. 6. ἵνα μάθητε ἐν ἐμοί, *that ye may learn by me*, i. e. by my example.—τὴν ἀνάστ. τ. ἐκ νεκρῶν. *Subaud.* οὔσαν. (3) Of the meaning and derivation of ἀνάστασις, see on c. ii. 30.

VER. 3. τήρησιν. (1) *Safe-keeping, custody*; and hence, by metonymy, *a place of custody, or prison*. So in Thucyd. vii. 86. κατεβίβασαν εἰς τὰς λιθοτομίας, ἀσφαλεστάτην εἶναι νομίσαντες τὴν τήρησιν.—εἰς τὴν αὐριον. (2) *Scil.* ἡμέραν. The abbreviation, however, is one of those idioms which occur at every step, and the ellipsis is mentally supplied without hesitation.—ἦν γὰρ ἑσπέρα ἤδη. (3) The time of *evening sacrifice* is probably intended; when it was not usual for the Sanhedrim to assemble.

VER. 2. 1. *What is the meaning and derivation of διαπονούμενοι?* (F. β. 2.) 2. *What is the force of the expression ἐν τῷ Ἰησοῦ?* 3. *Explain ἀνάστασις.* (D. α. 4. F. β. 2.).

VER. 3. 1. *In what sense is τήρησις here used?* (F. β. 2.). 2. *Supply the ellipsis in the expression εἰς τὴν αὐριον.* 3. *What is implied in the term ἑσπέρα?*

ἐπέβαλον. Aor. 2. act. 3 pl. of ἐπιβάλλω.—ἔθεντο. Aor. 2 mid. 3 pl. of τίθημι.

VER. 4. ὥσεὶ χιλιάδες πέντε. From the use of the verb ἐγενήθη, instead of προσετέθη, it may seem that the 120 disciples, and the 3000 converts previously mentioned (cc. i. 15. ii. 41.), are included in the 5000 now reported. At all events, 2000 additional believers, brought over to the faith within a few months, was in itself a striking proof of the divine assistance vouchsafed to the Apostles; nor is it impossible that this addition may have been exclusive of women and children, although ἀνὴρ may certainly be used, as frequently elsewhere, without reference to sex. See Luke xi. 31. Rom. iv. 8. xi. 4.

ἐγενήθη. Aor. 1 p. 3 sing. of γίνομαι.—χιλιάδες. Nom. pl. of χιλιάς,—άδος, a *chiliad*; from the numeral χίλιοι,—αι,—α, a *thousand*.

VER. 5. τοὺς ἄρχοντας καὶ πρεσβ. καὶ γραμματεῖς. (1) That is, the members of the *Sanhedrim*, or great council of the Jews; so that ἄρχοντες is here identical with ἀρχιερεῖς. (2) See *Questions on St Matthew*; Introd. qq. 71—73. (3) The relative αὐτῶν has an implied reference to *the Jews*; nor is it by any means unusual to find this pronoun thus introduced, when the context alone supplies the antecedent. Thus again in c. viii. 5. the *Samaritans* are suggested by the noun Σαμαρεία preceding. Compare also Matt. iv. 23. ix. 35. xii. 9. Luke v. 17. xxiii. 51. John xx. 15. 1 Pet. iii. 4. (4) In the present instance, it is an obvious inference that St Luke

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VER. 4. What number of new converts do you suppose to have been made by means of St Peter's address; and what inference does their conversion suggest?

VER. 5. 1. Why are the ἄρχοντες, πρεσβύτεροι, and γραμματεῖς here mentioned in connexion? 2. Give a brief account of the constitution of the Jewish *Sanhedrim*. 3. To what does the pronoun αὐτῶν refer; and are such references frequent? 4. What is the inference deducible in the present instance?

was a Gentile, writing for Gentiles, respecting Jews.—*εἰς* Ἱερουσαλήμ. (5) It is commonly supposed that *εἰς* is here used with the power of *ἐν*; but it does not appear that this is necessarily the case, or that the two prepositions are ever really interchanged with each other. In the present instance a *previous motion* to Jerusalem on the part of some of the rulers may be indicated; and a similar explanation, or *vice versa*, will hold in other examples. Compare c. v. 40. So, in Latin, Q. Curt. III. 5. 10. *In Ciliciam fore nuntiabatur*.

*συναθῆναι*. Infin. aor. 1 pass. of *συνάγω*, to bring together; to convene.—*γραμματεῖς*. Nom. pl. contr. of *γραμματεὺς*,—*saws*, a scribe; from *γράφω*.

VER. 6. Ἀνναν τὸν ἀρχιερέα καὶ K. (1) Caiaphas, who was the son-in-law of Annas, was now actually invested with the office of High-priest, which he held during seven years, dating from A. D. 26. See John xviii. 13. Joseph. Ant. xviii. 2. xx. 8. (2) Probably Annas was still regarded by the Jews as virtually in office, though he had been deposed by the Roman Governor; and while Caiaphas had the title, he still retained his authority with the people. It has been also suggested that he may have been actually the *Sagan*, or *deputy* of the High-priest. (3) In Luke iii. 2. *Annas* and *Caiaphas* are also mentioned together, with the title *high-priests* in the plural; but the two passages are at once reconciled by the above considerations.—Ἰωάννην καὶ Ἀλέξανδρον. (4) These persons, who were evidently

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5. Does it appear that the prepositions *εἰς* and *ἐν* are occasionally interchanged with each other?

VER. 6. 1. *How were Annas and Caiaphas related; and which was the High-priest?* (C. a. 3.). 2. *From what reason may the title have been assigned to Annas?* 3. *Where, and under what circumstances, do we find them again mentioned; and how may we reconcile any apparent discrepancy in the accounts?* (F. β. 2.). 4. *Who were John and Alexander?*

men of some note, may probably have been the celebrated Rabbi *Jochanan ben Zacchai*, and the governor of the Jews of Alexandria. The former is frequently mentioned in the Talmud as a disciple of Hillel, and president of the Sanhedrim; and the latter, a man of great wealth and influence, was the brother of Philo Judæus, and a friend of Claudius Cæsar. See Joseph. Ant. xviii. 8. 1. Such was the powerful opposition against which the first Christians had to contend.—ὅσοι ἦσαν ἐκ γένους ἀρχ. (5) These may have been some of the sons of Annas, who had five, by all of whom he was succeeded in the High-priesthood; or some of the relations of Caiaphas; or the phrase may include the members of those families, descended from Aaron, from which alone the High-priest could be legally chosen.

VER. 7. ἐν ποίᾳ δυνάμει; *By what power?* See on c. i. 3. The question seems to have been based upon the prevailing opinions of the time respecting the power of magic, and the efficacy of certain names in exorcising dæmons. See Matt. xii. 27. Acts xix. 13. At all events the question itself implies a conviction of the reality of the cure, which had been wrought by the Apostles.

VER. 9. εἰ ἀνακρίνομεθα. *If, or since, we are called to account.* (1) The verb ἀνακρίνειν, in a forensic sense, signifies *to examine by interrogation*; and so again in cc. xii. 19. xxviii. 18. Thus the Latin *interrogare* is also used; as in Cic. pro domo: *Quis me unquam lege*

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5. *What are the various interpretations which have been given of γένος ἀρχιερατικόν?* (F. β. 2.).

VER. 7. What may have suggested the question ἐν ποίᾳ δυνάμει, κ. τ. λ.; and what inference is deducible therefrom?

VER. 9. 1. Explain and illustrate the meaning of the verb ἀνακρίνειν.

*ulla interrogavit?*—ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθ. (2) *For the benefit conferred on the impotent man.* The Genitive of the object. See Matt. Gr. Gr. §. 367.—ἐν τίνι. Either *by whom* (3) (Luke xi. 19.), or *by what means* (Matt. v. 13.). The latter rendering is perhaps more in accordance with the question of the rulers in v. 7.

εὐεργεσία. Dat. sing. of εὐεργεσία,--as, a benefit; from εὖ and ἔργον.—ἀσθενούς. Gen. sing. contr. of the adj. ἀσθενής,—és, weak, impotent; from a priv. and σθένος, strength.—σέσωσται. Perf. pass. 3 sing. of σώζω.

VER. 10. ἐν τῷ ὀνόματι 'Ι. Χ. Although the *name* of a person sometimes implies the *person himself* (c. i. 15.), it should rather seem that, in this context, ὄνομα denotes the *power* or *authority* with which the *name* of Jesus, and the profession of his religion, endued the Apostles. See on c. iii. 6. Hence in vv. 12. 17, 18. it may perhaps be put, by metonymy, for *Christianity itself*.

ὑγιής,—és. Adj. Sound in body; healthy; whole.

VER. 11. οὗτός ἐστιν ὁ λίθος κ. τ. λ. (1) From Psal. cxviii. 22. The passage may refer primarily to David, and his rejection by Saul: but our Lord has applied it to himself in Matt. xxi. 42; and the New Testament writers frequently quote it in accordance with his interpretation. See Rom. ix. 23. Eph. ii. 20. 1 Pet. ii. 4. (2) In Scripture both the Jewish and the Christian Church are represented under the figure of a *building*; and in pursuance of the metaphor, Jesus Christ is regarded as the *head corner stone*, or main support of the fabric.—εἰς

2. What is the construction of the genitive after εὐεργεσία?  
3. How do you render ἐν τίνι?

VER. 10. What import would you affix to ὄνομα in this verse, and in other parts of the chapter?

VER. 11. 1. Whence is the citation in this verse taken; and on what authority do you rest its application? 2. Explain the allusion contained in it.

κεφαλὴν γωνίας. (3) According to the Hebrew idiom, the *predicate nominative* is here replaced by εἰς with an accusative. See Matt. xix. 5. Rom. iv. 3. 1 Cor. vi. 16; and compare Gen. ii. 24. xii. 2. Psal. xciv. 22. LXX.

ἐξουθενηθεῖς. Part. aor. 1 pass. of ἐξουθενέω,—ω, to *despise*, to *reject*, to *set at nought*; from οὐθεῖς, i. q. οὐδεῖς.—οἰκοδομοῦντων. Gen. pl. m. contr. of part. p. act. of οἰκοδομέω,—ω, to *build*; from οἶκος, and δέμω.

VER. 12. ἡ σωτηρία. In the New Testament, σωτηρία and σώζειν, noun and verb, denote *preservation* generally, from any evil or danger whatsoever; as from sickness or death, from God's temporal judgments, and from everlasting punishment. Since therefore St Peter's address arose out of the cure of the cripple, it has been argued that nothing more is here meant than the *gift of healing*; whereas the clause ἐν ᾧ δεῖ σωθῆναι ἡμᾶς clearly indicates a salvation *universally* required, and as universally offered to all mankind. Of Salvation to be obtained only by the name of Christ, see *Questions on the Articles*; under Art. XVIII.

οὐδενί. Dat. sing. m. of οὐδεῖς, *no one*; compounded of οὐδὲ, and εἷς, μία, ἕν.—δεδομένον. Part. perf. pass. neut. sing. of δίδωμι.—σωθῆναι. Infin. aor. 1 pass. of σώζω.

VER. 13. τὴν τοῦ Π. παρρησίαν. (1) This *boldness* was manifested before that very council which had crucified Christ, and by that very Apostle who had thrice denied him as he stood arraigned at their tribunal. It could have been nothing else than a firm conviction of the truth, confirmed by the descent of the Holy Ghost

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3. Upon what principle do you account for the construction ὁ γενόμενος εἰς κεφαλὴν γωνίας?

VER. 12. In what senses do σώζειν and σωτηρία occur in the New Testament; and what is the Salvation of which St Peter is here speaking?

VER. 13. 1. How do you account for St Peter's confidence in presence of the Sanhedrim, as contrasted with his conduct after his master's apprehension?



on the day of Pentecost, that could have transformed the timid disciple into the undaunted Apostle, fearlessly vindicating his master before the authors of his death.—*ἀγράμματοι καὶ ἰδιῶται*. (2) *Illiterate persons, and moving in a private rank of life*. The import of the former word, from *γράμματα*, *letters*, is obvious; though it does not imply an absolute want of education. Neither does *ἰδιώτης*, though the root of our word *idiot*, convey the idea of *deficiency in understanding*; but as derived from *ἴδιος*, it signifies one who occupies a private station, as distinguished from such as are engaged in any public or professional employment; and here, generally, a person of *ordinary intellect and capacity*. Thus it is used by Xenophon and Aristophanes; and hence Cic. in Verr. 7. *Quæ non modo istum ingeniosum atque intelligentem, verum etiam quemvis nostrum quos ille idiotas appellat, delectare posset*. (3) In 2 Cor. xi. 6. St Paul applies the word to himself, as a man of *ordinary*, but not *inferior*, attainments. (4) When Celsus, the early adversary of Christianity, taunted its first preachers with their mean acquirements in literature, he could not have alleged a stronger proof of the hand of God in establishing the religion of the Gospel. See 1 Cor. i. 27.—*σὺν τῷ Ἰησοῦ ἦσαν*. (5) This does not merely indicate that they had been the *companions* of Jesus, but his *followers* and *disciples*. Thus in Plato, *οἱ σύννομοι τῷ Σωκράτει*, *the disciples of Socrates*. Compare Xen. Cyr. III. 3. 14. v. 2. 15. Sometimes, however, the phrase denotes simply *companionship* (cc. v. 17. xxii. 9.); and

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2. Derive, explain, and illustrate the words *ἀγράμματοι καὶ ἰδιῶται*. 3. Where, and in what sense, does St Paul apply the latter term to himself? 4. What is the inference from the charge of literary incapacity, alleged against the first preachers of the Gospel? 5. What is the import of the phrase *εἶναι σὺν τινι*, both in this and other passages?

sometimes the idea of *assistance* is included, as in c. xiv. 4.

*θεωροῦντες*. Part. pr. act. nom. pl. contr. of *θεωρέω*.—*παῤῥησία*. See above, c. ii. 29.—*καταλαβόμενοι*. Part. aor. 2 mid. nom. pl. of *καταλαμβάνω*.

VER. 14. *ἔστῳτα*. (1) Thus affording an undeniable evidence of his cure. See on c. iii. 6. Indeed the miracles of Christ and his Apostles could never be denied (v. 16.), nor did the Jews ever attempt to deny them.—*οὐδὲν εἶχον ἀντειπεῖν*. (2) *They had nothing to say against it*, i. e. *they were unable to contradict it*. Thus *εἶχειν* frequently signifies *to be able*; as in Matt. xviii. 25. Mark xiv. 8. and elsewhere. There is a passage exactly similar to the present in Arist. Plut. 485. *ἡ τί γ' ἂν ἔχοι τις ἂν δίκαιον ἀντειπεῖν ἔτι*;

*ἔστῳτα*. Acc. sing. m. of *ἔστῳς*, contr. for *ἔστηκῳς*, part. perf. of *ἵστημι*.—*τεθεραπευμένον*. Acc. sing. part. perf. p. of *θεραπεύω*.—*ἀντειπεῖν*. Infin. pr. of *ἀντέπω*.

VER. 15. *ἔξω τοῦ συνεδρίου*. (1) *Out of the Council-chamber*. A similar metonymy occurs in Herodian. II. 12. 7.—*συνέβαλον*. (2) *They consulted*; subaud. *βουλευματα*. Eur. Phœn. 744. *θέλω πρὸς αὐτὸν συμβαλεῖν βουλευματα*.

VER. 16. *φανερὸν*. *Scil. ἐστί*.

VER. 17. *ἀλλ' ἵνα καὶ ἐπὶ πλεῖον διανεμηθῇ*. *Nevertheless, in order that* this said miracle may not be *more widely circulated*. (1) The nominative to be supplied is clearly *τοῦτο τὸ σημεῖον*.—*ἀπειλῇ ἀπειλησώμεθα*. (2) That

VER. 14. 1. What is implied in the word *ἔστῳτα*; and what may be observed generally of the New Testament miracles? 2. State and illustrate the meaning of *εἶχειν* in this passage.

VER. 15. 1. How is *συνέδριον* here used? 2. Supply the ellipsis with *συνέβαλον*.

VER. 17. 1. What is the nominative to be supplied with *διανεμηθῇ*? 2. Explain the nature of the phrases *ἀπειλῇ ἀπειλησώμεθα*, and illustrate it by examples.

is, *let us severely threaten*. A verb thus followed by a cognate noun in the dative indicates *intensity* and *emphasis*. So again in cc. v. 28. xxii. 14. xxviii. 10. 16. Compare also Gen. ii. 17. xxxi. 30. 1 Sam. xii. 25. Isai. vi. 9. Lxx. Matt. xiii. 14. Luke xxii. 15. John iii. 29. (3) Although the idiom prevails in the Hebrew language, it does not belong to it exclusively. Thus we have in Soph. Œd. T. 65. ὑπὸ εὐδαιν. Œd. C. 1625. φεύγει φνγῇ. Plaut. Capt. II. 3. *Ipsa meritis est ut laudetur laudibus*.

πλείον. Neut. acc. s. of πλείων, compar. of πολὺς.—διανε-  
μηθῇ. Aor. 1 subj. p. 3 sing. of διανέμω, *to distribute*.

VER. 18. τὸ καθόλου. *At all*. The neuter article is frequently used in similar adverbial phrases, with the preposition κατὰ understood; as in Luke xi. 3. τὸ καθ' ἡμέραν. Rom. ix. 5. τὸ κατὰ σάρκα.

παρήγγειλαν. Aor. 1 act. 3 pl. of παραγγέλλω, *to charge, to enjoin*. In this sense the verb is found, as here, with an infinitive (cc. i. 4. v. 28. 40. xvi. 23.), with ἵνα, ἵνα μὴ, or simply μὴ, and a subjunctive (Matt. x. 5. Mark vi. 8. 1 Thess. iii. 12.), and with an accusative of the thing enjoined (1 Tim. iv. 11.).

VER. 19. εἰ δίκαιον κ. τ. λ. (1) Socrates, defending himself before his judges, expresses the same sentiment in Plat. Apol. Socr. c. 17. ἐγὼ μὲν ὑμᾶς, ὧ ἄνδρες Ἀθηναῖοι, ἀσπάζομαι καὶ φιλῶ· πείσομαι δὲ τῷ θεῷ μᾶλλον ἢ ὑμῖν. See also Epict. Enchir. i. 9. To the same effect are Herod. v. 63. τὰ τοῦ Θεοῦ πρᾶσβύτερα ἐποιεῦντο, ἢ τὰ τῶν ἀνδρῶν. Lev. xxxix. 37. *Veremur quidem vos, Romani, et, si ita vultis, timemus; sed plus et*

3. Shew that the idiom is not exclusively Hebrew.

VER. 18. Explain and illustrate the adverbial phrase τὸ καθόλου.

VER. 19. 1. Quote a sentiment of Socrates parallel with that of the Apostles; and also any similar passages from profane writers.

*veremur et timemus deos immortales.* (2) In his second address before the Sanhedrim (c. v. 29.), St Peter speaks to the same purpose, and yet more explicitly. (3) The verb ἀκούειν here signifies *to hear effectually*, i. e. *to obey*; and so in cc. iii. 22, 23. vii. 37. Compare Luke x. 16. xvi. 31. John v. 24. viii. 47. Thus also Soph. Aj. 591. τοῖς ἀκουούσιν λέγε. Schol. τοῖς πειθόμενοις.

ἀποκριθέντες. Part. aor. 1 pass. nom. pl. of ἀποκρίνω.—κρίνατε. Imper. aor. 1 act. 2 pl. of κρίνω.

VER. 20. οὐ δυνάμεθα κ. τ. λ. The Apostles had received the clearest evidence of the truth of the Gospel, and an express command to preach it (Matt. xvi. 15.). In obedience to this command therefore, a necessity was laid upon them to promulgate the religion, of whose divine origin they entertained the most certain conviction. See 1 Cor. ix. 16.

VER. 21. μηδὲν εὐρίσκοντες τὸ πῶς κολάσωσιν αὐτούς. (1) *Finding no means of punishing them*; or literally, *finding nothing as to how they might punish them.* (2) When a phrase, or clause of a sentence, is to be marked as the main subject under consideration, it is often thus preceded by the *neuter article used absolutely*; and in the New Testament more particularly by St Luke and St Paul. See *infra*, c. xxii. 30. Luke i. 62. ix. 46. xxii. 4. 23. 37. Rom. viii. 26. xiii. 9. Compare also Matt. xix. 18. Mark ix. 23. (3) In the construction,

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2. Does not St Peter express himself to the same effect on another occasion? 3. Illustrate the sense in which ἀκούειν is here used.

VER. 20. By what moral obligation were the Apostles bound to preach the Gospel?

VER. 21. 1. Give the meaning of the clause, μηδὲν εὐρίσκοντες κ. τ. λ. 2. Explain and illustrate the use of the neuter article put absolutely. 3. With what verb is διὰ τὸν λαόν to be construed?

διὰ τὸν λαὸν must be taken with ἀπέλυσαν αὐτούς. Of πάντες, employed in a limited acceptation, see on c. i. 1.

προσαπειλησάμενοι. Part. aor. 1. mid. nom. pl. of προσαπειλέω, —ω.—ἀπέλυσαν. Aor. 1 act. 3 pl. of ἀπολύω.—κολάσσονται. Aor. 1 subj. mid. 3 pl. of κολάζω.—γεγονότι. Part. perf. m. dat. sing. n. of γίγνομαι. *Subaud.* πράγματι.

VER. 22. ἐτῶν γὰρ ἦν πλείονων κ. τ. λ. The man's age is mentioned as a proof of the reality of the miracle; since a case of so long standing must have been publicly known as one defying all ordinary means of cure. See on c. iii. 6.

πλείονων. Gen. pl. of πλείων, compar. of adj. πολὺς.—ἐγγόνει. Pluperf. mid. 3. sing. of γίγνομαι.—ιάσεως. Gen. sing. of ἰασις, *healing*; from ἰάομαι.

VER. 24. τοὺς ἰδίους. (1) An expression denoting a person's *connexions* or *countrymen*; just as τὰ ἴδια, *scil.* οἰκήματα, signifies one's *home* or *country*, in c. xxi. 6. Compare John i. 11. xiii. 1. xvi. 32. xix. 27. Joseph. Ant. xv. 6. Ælian. V. H. x. 23. Diod. Sic. XIII. 92. Polyb. xxi. 4. (2) Here therefore *the Christians* are meant; and so again in c. xxiv. 23.

ἀπολυθέντες. Part. aor. 1 pass. nom. pl. of ἀπολύω.—ἀπήγγειλαν. Aor. 1 act. 3 pl. of ἀπαγγέλλω.

VER. 24. δέσποτα, σὺ ὁ Θεὸς κ. τ. λ. (1) Either the verb εἰς is understood after σὺ, or the sense is suspended after αὐτοῦ (v. 26.), the two next verses being a parenthetical application of the passage cited from the Psalms. (2) The title δεσπότης is again applied to *God* in Luke ii. 29. Jude 4; and to *Christ*, in 2 Pet. ii. 1. Rev.

VER. 22. Why is the age of the cripple recorded?

VER. 23. 1. What do the phrases οἱ ἰδιοὶ and τὰ ἴδια signify in the New Testament? 2. Who are meant by the former expression in this place?

VER. 24. 1. Account for the abrupt commencement of the prayer of the Apostles. 2. Is the word δεσπότης elsewhere applied to the Deity; and what is its more usual import?

vi. 10. More properly it belongs, though not necessarily in a harsh sense, like its English derivative *despot*, to earthly rulers; for instance, to *masters*, as in 1 Tim. vi. 1. 1 Pet. ii. 18. (3) There is a prayer with a similar introduction in Joseph. Ant. iv. 3. 2. *δέσποτα τῶν ἐπ' οὐρανοῦ τε καὶ γῆς καὶ θαλάσσης*. Compare also Psal. xcvi. 4, 5. cxlvi. 6.

*ἦραν*. Aor. 1 act. 3 pl. of *αἶρω*.—*δέσποτα*. Voc. sing. of *δεσπότης*,—ου, a *lord* or *master*.—*ποιήσας*. Part. aor. 1 act. of *ποιέω*.

VER. 25. *Δαβὶδ τοῦ παιδός σου*. See on v. 39. (1) The prediction is an exact citation from Psal. ii. 1, 2. LXX. Though, in a primary sense, the Psalm may apply to David himself, and the inveterate persecution which he experienced from Saul and others, still the Jews themselves referred it to their Messiah; and at all events the authority of the Apostles leaves no doubt of its spiritual import and application. Part of it indeed can refer to none else. See Heb. i. 5. (2) St Peter speaks of its accomplishment as then progressing: and points out the correspondence of the terms *ἔθνη*, *λαὸς*, *βασιλεῖς*, *ἄρχοντες*, and *Χριστὸς*, with the *Gentiles* or *Romans*, the *Jews*, *Herod*, *Pontius Pilate*, and *Jesus Christ*.—*ἐφράξαν*. (3) A verb properly applied to the *snorting* of high mettled horses, as in Callim. L. P. 2. *τὰν ἵππων ἄρι φρυασσομένων τὰν ἱέραν ἐσάκουσα*. Compare Job xxxix. 20. 25. Hence it is transferred, metaphorically, to the *violence* of insolent and overbearing men; as in 3 Macc. ii. 2. *θράσει καὶ σθέγει πεφρυγαμέ-*

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3. Can you recollect any similar forms of address to the Creator?

VER. 25. 1. What Psalm is here quoted; and what is its *primary* and *spiritual* application? 2. What marks of correspondence are especially pointed out by the Apostle? 3. Explain and illustrate the verb *φρυάσσειν*, both in its *direct* and *metaphorical* import.

νος.—ἐμελέτησαν κενά. (4) This conveys exactly the force of the original: the verb implying not merely *to imagine*, but *to meditate* or *design*; and the adjective, which may be taken adverbially, indicating that the design would be *ineffectually* attempted.

VER. 27. παῖδα. (1) Either *son* or *servant*. The E. T. have the former rendering in c. iii. 13. 26; and the latter in v. 25. *supra*. This perhaps is always preferable, as υἱός is more commonly used to denote *a son*.—ὃν ἔχρισας. (2) *Whom thou hast anointed*, i. e. whom thou hast appointed, by the unction of the Holy Spirit, to the office of establishing the Gospel kingdom among men. (3) Thus the verb is generally used in the New Testament with reference to the gifts and graces of the Holy Ghost (Luke iv. 18. 2 Cor. i. 21. Heb. i. 9.); so that ὁ Χριστός, in the preceding verse, should be rendered *his anointed one*, not *his Christ*, as in the E. T. (4) See on c. i. 21. (5) That the offices of *prophet*, *priest*, and *king*, to which institution was made by anointing with oil, were united in the person of Jesus Christ, will be manifest from a comparison of the following texts, and more especially from the general purport of the Epistle to the Hebrews. See Ps. cx. 5. Isai. liii. Dan. ix. 24. John iii. 25. v. 22, 23. viii. 12. Rom. iii. 25. v. 10, 11. 1 Cor. v. 7. 2 Cor. v. 19. Gal. iii. 13. Eph. v. 2. Phil. ii. 8. 1 Tim. ii. 6. 1 Pet. i. 19. iii. 18. 1 John ii. 1, 2. Rev. v. 9. sqq. xiv. 4.—Ἡρώδης. (6) *Herod the Tetrarch*. For

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4. What does the expression ἐμελέτησαν κενά indicate?

VER. 27. 1. How is παῖς to be rendered here and elsewhere? 2. What is implied in the words ὃν ἔχρισας? 3. How is the verb χρίειν commonly employed in the New Testament; and how should ὁ Χριστός be rendered? 4. *To what offices under the Jewish polity were men consecrated by unction? Produce instances.* (A. a. iv.). 5. *Shew from Scripture that these several offices were united in the person of Christ.* (Ibid.). 6. Who was the Herod here mentioned?

an account of the Herodian family and pedigree, as far as the New Testament history is concerned, see *Questions on St Matthew*, chap. ii. qq. 1—7; and of Pontius Pilate, see chap. xxvii. qu. 1.

συνήχθησαν. Aor. 1 p. 3 pl. of συνάγω.—ἐχρίσας. Aor. 1 act. 2 sing. of χρίω.—ἐθνεσι. Dat. pl. of ἔθνος.

VER. 28. ἡ χεὶρ σου καὶ ἡ β. σ. (1) An hendiadys, signifying *thy powerful will*: since χεὶρ is used metaphorically for *power*, as in c. xi. 21. Compare also Luke i. 71. 74. (2) It is here necessary to distinguish clearly between the *work of man* and the *purpose of God*. The Jews were not the less *free-agents*, because their agency was employed by God to carry his predetermined counsels into effect. See on c. ii. 23.

προώρισε. Aor. 1 act. 3 sing. of προορίζω.

VER. 29. τὰ νῦν. (1) *Under present circumstances*. The phrase in full would be, κατὰ τὰ νῦν ὄντα πράγματα.—ἐπίδε. (2) *Observe, regard*; so as to over-rule and frustrate. The verb is used in a good sense in Luke i. 25; but otherwise in Jerem. iii. 8. LXX. (3) It was not from fear of these threats of their enemies, but in a confident reliance upon God's protection, that the Apostles thus prayed. Compare Isai. xxxvii. 14.—δύς. See on c. ii. 27.

VER. 30. ἐν τῷ τὴν χεῖρά σου ἐκτείνειν κ. τ. λ. (1) *During the outstretching of thy hand for healing, and during the performance of signs &c.* The construction

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VER. 28. 1. How do you explain the expression ἡ χεὶρ σου and ἡ βουλή σου; and how is χεὶρ to be understood? 2. Was the free-agency of the Jews over-ruled by the determinate counsel of God?

VER. 29. 1. Translate τὰ νῦν, and supply the ellipsis. 2. What is implied in the verb ἐπίδε? 3. What was the feeling which dictated this prayer?

VER. 30. 1. Translate the clause, ἐν τῷ τὴν χεῖρά σου κ. τ. λ.; and complete the construction.



may be thus completed:—ἐν τῷ τ. χ. σ. ἐκτείνειν σὲ εἰς ἴασις, καὶ ἐν τῷ σημεῖα κ. τ. λ. (2) With reference to *time*, the preposition ἐν denotes the period *during*, or *within*, which any thing is done; as in John v. 7. ἐν ᾧ ἔρχομαι, *while I am coming*. So again in cc. viii. 33. xvii. 31. Compare also Matt. ii. 1. 1 Cor. xv. 51. Ælian. V. H. i. 6. Diod. Sic. xx. 85.

VER. 31. ἐσαλεύθη. See on c. ii. 25. (1) The convulsion implied that the prayer was heard; and a similar instance occurs in c. xvi. 25, 26. (2) It may be remarked that both Jews and heathens regarded an earthquake as a striking proof of the presence of the Deity. See Ps. lxxviii. 8. Isai. xxix. 6. Habak. iii. 6. sqq. Heb. xii. 26. Virg. Æn. iii. 89.—ἐπλήσθησαν πν. ἀγ. See on c. ii. 4.

δεσθύντων. Part. aor. 1 pass. gen. pl. of δέομαι. Gen. abs.—ἐσαλεύθη. Aor. 1 pass. 3 sing. of σαλεύω.—συνηγμένοι ἦσαν. Pluperf. p. 3 pl. of συνάγω.

VER. 32. ἡ καρδία καὶ ἡ ψυχὴ μία. An expression proverbial of the closest union and concord. Thus Hom. Od. Γ. 128. ἓνα θυμὸν ἔχειν. Arist. ap. Diog. L. v. i. 11. φίλος ἐστὶ μία ψυχὴ δύο σώμασιν ἐνοικοῦσα. Ovid. Trist. iv. 4. 72. *Qui duo corporibus, mentibus unus erant*.—ἦν αὐτοῖς ἅπαντα κοινά. See above, on c. ii. 44.

VER. 33. μεγαλῇ δυνάμει. *With great energy and effect*.—χάρις. Not *spiritual grace*; but the *favour*

2. Illustrate the use of the preposition ἐν in definitions of time.

VER. 31. 1. What did the convulsion of nature indicate on this occasion? 2. What was the general opinion of the ancients respecting earthquakes?

VER. 32. Explain and illustrate the expression καρδία καὶ μία ψυχή.

VER. 33. In what sense are the words δύναμις and χάρις here used?

with which God accepted their zealous endeavours, and of which the evidence is afforded in the next verse.

VER. 35. ἐτίθουν παρὰ τοὺς πόδας τ. ἀπ. This phrase signifies *to place at another's disposal*: as in Heliod. iv. πάντα τὰ ἑαυτοῦ τίθεται παρὰ τοὺς πόδας τοῦ βασιλέως. So, in Latin, Cic. Or. pro Flacco:—*Ante pedes prætoris in foro expensum est auri pondo centum.* Off. III. 14. *Pro se quisque, quod ceperat, afferebat; at ante pedes Pythii pisces abjiciebantur.*

διεδίδωτο. Imperf. pass. 3 sing. of διαδίδωμι, *to distribute.*

VER. 36. Ἰωσῆς ὁ ἐπικλ. B. (1) Barnabas is frequently mentioned as the companion of St Paul, whom he was the first to introduce to the Apostolic body, and whom he subsequently assisted in his ministry, until an unfortunate dispute arose between them at Antioch. They then separated, and Barnabas sailed with Mark to Cyprus, the place of his nativity. See cc. ix. 26, 27. xi. 22. 25. 30. xii. 25. xiii. 1. 50. xiv. 12. xv. 12. 35. sqq. 1 Cor. ix. 6. Gal. ii. 1. 9. 13. He was one of the five Apostolic Fathers; and an Epistle, attributed to him by Origen and others, is still extant. The name *Barnabas* is Syriac, and denotes the *son of exhortation*; of which interpretation the Greek υἱὸς παρακλήσεως, rendered in the E. T. *son of consolation*, will equally admit. Compare cc. ii. 40. xx. 2. He was doubtless so called from his superior qualification for the ministerial duties of exhortation and encouragement; just as our Lord, for a similar reason, bestowed upon the sons of Zebedee the name of *Boanerges* (Mark iii. 17.). (2) That,

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VER. 35. Explain the phrase τίθεται παρὰ πόδας, and give examples of its use.

VER. 36. 1. What is known of *Barnabas*; what is the import of the name; and why was he so called? 2. How was his possession of an estate consistent with the law that a Levite should have no inheritance in Israel?

as a *Levite*, he was a proprietor of land, does not militate against the law of Numb. xviii. 20. sqq. Though, as a tribe, the Levites were excluded from a share in the division of Canaan, they were not prevented, as individuals, from holding estates by purchase or otherwise, either in Judæa or elsewhere. Thus Samuel, who was a Levite, was born on his paternal estate, purchased by his grandfather (1 Sam. i. 1. ix. 5, 6.). See also Josh. xviii. 7. Jerem. xxii. 8.—Κύπριος τῷ γένει. (3) *A Cyprian by birth*. So the dative is used after a gentile noun in c. xviii. 2. 24; and in like manner, when persons are indicated *by name*, ὀνόματι is added in the dative. Compare cc. v. 1. ix. 11, 12. xviii. 2. and elsewhere. More commonly, however, the accusative is used, with or without a preposition. (4) *Cyprus* is an island in the Mediterranean sea, lying between Cilicia and Syria. St Paul preached the Gospel there during his first Apostolical journey. The climate is exceedingly unhealthy; but the fertility of the soil is thus described in Ælian. H. An. v. 56. λέγουσι Κύπριοι εὐγεων οἰκεῖν χῶρον, καὶ ταῖς Αἰγυπτίων ἀρούραις τολμῶσιν ἀντικρίνειν τὰς σφετέρας.

ἐπικληθεῖς. Part. aor. 1 pass. nom. sing. of ἐπικαλέω.—μεθερμηνεύμενον. Part. pr. p. nom. sing. n. of μεθερμηνεύω, *to explain or interpret*, for instance, by translation; from Ἑρμῆς.

VER. 37. τὸ χρῆμα. *The money*. It is very rarely that this sense occurs, except in the plural; as in cc. viii. 18. 20. xxiv. 26. We have, however, in Herod. III. 38. ἐπὶ πόσῳ χρήματι, *for how much money*.

ἦνεγκε. Aor. 1 act. 3 sing. of the v. irr. φέρω, f. ὀίσω.—ἔθηκε. Aor. 1 act. 3 sing. of τίθημι.

3. Explain the expression Κύπριος τῷ γένει, and mention the more usual form. 4. What were the situation, soil, and climate of the island of *Cyprus*?

VER. 37. Is χρῆμα, signifying *money*, commonly found in the *singular*?

## CHAPTER V.

CONTENTS :—*Death of Ananias and Sapphira*, vv. 1—11. *Many miracles performed by the Apostles*, 12—16. *They are imprisoned, released by an Angel, and brought a second time before the Sanhedrim*, 17—28. *Peter's address to the council*, 29—32. *The advice of Gamaliel*, 33—42. (A. D. 31.).

VER. 2. ἐνοσφίσατο ἀπὸ τῆς τιμῆς. *Appropriated to himself a part abstracted from the price.* (1) Supply μέρος τ., from the next clause. The same ellipsis occurs in cc. ii. 17. xxvii. 36. Luke xxiv. 42. John xxi. 10. 1 John iv. 13. Compare Tacit. Germ. c. 15. (2) As derived from the adverb νοσφί, *seorsim*, the verb νοσφίζεσθαι signifies *to set apart public property to private use; i. e. to purloin, to embezzle.* Hesych. νοσφίζεται ἰδιοποιεῖ, κλέπτει. Compare Josh. vii. 1. LXX. Tit. ii. 16. Xen. Cyr. iv. 2. 42. Polyb. x. 16. (3) The *middle voice* indicates that the embezzlement was appropriated *to his own use.* This legitimate import of the middle voice is also apparent in the verbs ἔθου and ἀποδόσθαι (vv. 4. 8.), of which the latter means *to give from oneself to the use of another.* Compare c. vii. 9. Heb. xii. 16. Xen. Hell. i. 6. 9.

συνειδνίας. Gen. sing. fem. of συνειδώς, contr. for συνειδηκώς, part. perf. act. of συνειδέω,—ω, *to be conscious.*—ἐνέγκας. Part. aor. 1 act. of ν. irr. φέρω, fut. 1 οἶσω, aor. 1 ἤνεγκα.

VER. 3. διατί ἐπλ. ὁ Σατανᾶς τ. κ. σου; (1) *Satan* is an Hebrew word signifying properly *an adversary* (Numb. xxii. 22. 1 Sam. xxix. 4.); but, as applied to

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VER. 2. 1. Supply the ellipsis before ἀπὸ τῆς τιμῆς, and adduce similar instances. 2. Derive and explain the verb νοσφίζεσθαι, and define the import of the middle voice. 3. Point out two other instances of the exact force of the middle voice in the verses immediately succeeding?

VER. 3. 1. What is the import of the name Σατανᾶς; and what is the corresponding Greek synonym?

the great spiritual enemy of mankind, the LXX., and commonly the New Testament writers, render it by διάβολος, a *false accuser or slanderer*; whence the English *Devil*. Compare Job i. 6. sqq. ii. 1. sqq. Zech. iii. 1. Matt. iv. 1. and elsewhere. (2) The expression ἐπλήρωσεν ὁ Σ. τ. κ. σου implies, according to the Hebrew idiom, that Satan *encouraged him* to carry into effect the suggestion of his own mind; and thus great sins in Scripture are commonly referred to the instigation of Satan. See Gen. iii. 1. sqq. Luke xxii. 3. John xiii. 27. In Esth. vii. 5. LXX. the phrase is rendered by ἐτόλμησε. As the *Father of lies* (John viii. 44. 55.), he may be especially regarded as influencing the fraud of Ananias; at the same time that θέσθαι ἐν τῇ καρδίᾳ σου (v. 4.), another Hebrew form implying a *fixed design or determination* (Dan. i. 8. Mal. ii. 2.), equally proves that the *consent* of Ananias himself could alone give effect to the temptation.—ψεύσασθαι. (3) We are here to understand the *attempt* to deceive, rather than the *act*; and in this sense verbs are not unfrequently employed. Compare Eur. Orest. 904. Phœn. 993. 1601; and see also *Questions on Matthew*, chap. iii. qu. 48.

VER. 4. οὐχὶ μένον σοὶ ἔμενε, κ. τ. λ. (1) *While it remained unsold, did it not remain at your own disposal; and, being sold, was it not, i. e. the price for which it was sold, still under your own control?* This question of St Peter proves that the disciples were under no obligation to sell their property, nor even expected to contribute to the common stock, against their will.—τί στί ἐθου. (2) So again in v. 9. τί ὅτι συνεφωνήθη ὑμῖν; The full phrase

2. Explain and illustrate the expressions ἐπλήρωσεν ὁ Σ. τὴν καρδίαν σου, and ἔθου ἐν τῇ καρδίᾳ σου. 3. In what sense is the verb ψεύδεσθαι here used?

VER. 4. 1. Translate the sentence οὐχὶ μένον.....ὑπῆρχε; and mark the inference to be deduced from the Apostle's question. 2. Supply the ellipsis with τί ὅτι;

would be τί γέγονεν, δι; Compare John xiv. 22.—ἀλλὰ τῷ Θεῷ. (3) When ἀλλὰ is preceded by a negative, the negation is sometimes taken to be *comparative* rather than *absolute*. Thus again in c. xix. 26. It should rather seem that the negative is employed to mark a stronger affirmative; implying that the offence committed by Ananias against man shrinks into nothing when compared with its magnitude in relation to God. (4) The sin indeed was not an act of ordinary deception, but a complication of hypocrisy, covetousness, and fraud; and as an admission of such deceivers into the infant Church would have inflicted a grievous injury upon its sincere members, a marked display of the divine vengeance was necessary to prevent the crowd of impostors, which, with a view to maintenance from the common stock, would speedily have flocked into it. (5) Since τῷ Θεῷ, even were the identity unmarked by the insertion of the article, can be none other than τὸ πνεῦμα τὸ ἅγιον in the preceding verse, it is a necessary inference that the *Holy Ghost is God*.

μένον. Nom. sing. n. part. pr. of μένω—πραθέν. Nom. sing. n. part. aor. 1 pass. of πιπράσκω.—ἔθον. For ἔθεσο, aor. 2 mid. 2 sing. of τίθημι.—ἐψεύσω. Aor. 1 mid. 2 sing. of ψεύδω, *to deceive*; of which, however, the middle voice alone is found in the New Testament. In the preceding verse the infinitive of the same tense is followed by an accusative, which is the more usual construction; but that with the dative occurs in Deut. xxxiii. 29. Ps. lxxviii. 36. LXX. It is followed by εἰς, and by κατὰ, in Col. iii. 9. James iii. &c. respectively.

VER. 5. ἐξέψυξε. *Expired*. If there is any ellipsis, as some suppose, either βίον or πνεῦμα may be supplied.

3. Is the import of ἀλλὰ in this verse, and other similar passages, simply *comparative*? 4. What was the nature of the sin of Ananias and his wife; and why was it so severely punished? 5. *Point out the argument for the divinity of the Holy Ghost contained in this passage.* (E. β. 3.).

VER. 5. 1. Supply the ellipsis, if necessary, with ἐξέψυξε, and give the derivation of the verb.

Thus we have in Virg. *Æn.* II. 562. *exhalare vitam*; and in Juv. Sat. VIII. *exhalare animam*. The word, however, as derived from *ψυχή*, *anima*, conveys a perfect sense in itself.

πεσών. Part. aor. 2 of *ν.* irr. πίπτω.

VER. 6. οἱ νεώτεροι. In v. 10. οἱ νεανίσκοι. (1) It has been thought that the *sacristans* or *vergers* are intended; but there is no evidence that such officers were so early in existence. Nothing more seems to be meant than the *younger members* of the congregation. The same terms indeed are employed to denote *servants* in Gen. xiv. 24. LXX.; and in Mark xiv. 51. *soldiers*, who generally enlist *young*, are probably so designated: but neither case is in point here.—συνέστειλαν. (2) This verb signifies *to wind in burial clothes*; as in Eur. Troad. 377. δάμαρτος ἐν χεροῖν Πέπλοις συνεστάλησαν. More commonly, however, περιστέλλειν is so used. Compare Ezek. xxix. 5. Tobit xii. 13. LXX. Eur. Med. 1023. Hom. Il. Ω. 292. (3) The verb ἐκφέρειν is also a funeral term, employed with reference to the custom, very prevalent among the ancients generally, of burying without the walls of cities. Thus in Arist. Ran. 171. καὶ γὰρ τινες ἐκφέρουσι τουτονὶ νεκρόν. See also Æsch. Theb. 1026. Ælian. V. H. VIII. 4. Herodian II. 15. In the same sense we have ἐκκομίζειν in Luke vii. 12. Precisely similar also is the use of *efferre* in Latin. Compare Virg. Georg. iv. 255. Hor. Serm. II. 8. 85. Juv. Sat. I. 72. Ter. And. I. 1. 84. (4) It was the custom of the Jews, after their return from Babylon, to bury on the day of death. See Ecclus. xxxviii. 16.

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VER. 6. 1. What opinion has been offered with respect to the *νεώτεροι*, or *νεανίσκοι*, here mentioned; and does it seem to be tenable? 2. How is the verb *συστέλλειν* here employed; and what is the more usual term so used? 3. Explain and illustrate the use of *ἐκφέρειν*, as applied to funerals. 4. Was it customary with the Jews to bury on the day of death?

ἀναστάντες. Nom. pl. part. aor. 2 of ἀνίστημι.—νεώτεροι. Comparative of νέος, *young*.—συνέστειλαν. Aor. 1 act. 3 pl. of συστήλλω.—ἐξενέγκαντες. Nom. pl. m. part. aor. 1 act. of ἐκφέρω.

VER. 7. ἐγένετο δὲ ὥς ὥρων τ. δ. καὶ ἡ γυνὴ κ. τ. λ. *And there was an interval of about three hours, when his wife &c.* In like manner καὶ is used for ὅτε in Mark xv. 25. Luke ii. 21. Heb. viii. 8. So Thucyd. I. 50. ἤδη δὲ ἦν ὁψέ, καὶ οἱ Κορίνθιοι ἐξαπίνης πρύμναν ἐκρούοντο. Thus also *et* is used in Virg. *Æn.* III. 9. vi. 499. Nor is the idiom of unusual occurrence among ourselves.

εἰδυῖα. Nom. sing. f. of εἰδώς. See on v. 2.—γεγονός. Acc. sing. n. part. perf. m. of γίνομαι.

VER. 8. τοσούτου. *For so much.* The genitive of the *price*: subaud. τιμήματος. Thus in 1 Cor. vi. 20. ἡγορασθήτε τιμῆς. We have the same construction in cc. vii. 16. xxii. 28. Matt. x. 29. xx. 13. xxvi. 9. Rev. vi. 6. Sometimes however the preposition ἐκ or ἀντὶ accompanies this genitive; as in c. i. 18. Heb. xii. 2. Compare Joel iii. 3. LXX.

ἀπεκριθῇ. Aor. 1 pass. 3 sing. of ἀποκρίνω.—ἀπέδοσθε. Aor. 2 mid. 2 pl. of ἀποδίδωμι. See on v. 2.

VER. 9. οἱ πόδες τῶν θαψάντων. For οἱ θάψαντες. The pleonasm is quite in the Hebrew idiom. See Isai. lii. 7. Nahum i. 15. Something similar however is occasionally found in the classics. Compare Hom. II. I. 518. Eur. Orest. 1215. Hippol. 657. Suppl. 90.

συνεφωνήθη. Aor. 1 pass. 3 sing. of συμφωνέω.—πειράσαι. Infin. aor. 1 act. of πειράζω.—πόδες. Nom. pl. of πούς, *πόδος*, a *foot*.—θαψάντων. Gen. pl. masc. part. aor. 1 act. of θάπτω.—ἐξοίσουσι. Fut. 1 act. 3 pl. of v. irr. ἐκφέρω. See on c. iv. 37.

VER. 7. Illustrate the use of καὶ in the sense of ὅτε.

VER. 8. Supply the ellipsis with τοσούτου, and explain the construction.

VER. 9. What is the character of the expression οἱ πόδες τῶν θαψάντων?



VER. 12. καὶ ἦσαν ὁμοθυμαδὸν κ. τ. λ. (1) From hence to the end of v. 14. must be taken parenthetically. Some indeed, supposing an accidental dislocation, would remove the foregoing clause to the beginning of v. 15 ; but though Porson speaks of transposition as being generally a *safe remedy*, he did not mean to say, as he elsewhere observes, that *people might transpose as they like*. Since therefore a remedy is not in this instance altogether necessary, the received text should not be disturbed. (2) By ἅπαντες are meant all the disciples resident in Jerusalem. They may be supposed to have usually congregated in Solomon's Porch at the stated hours of prayer, partly with the view of attending the Temple service, and partly of benefitting by the teaching of the Apostles, who would doubtless frequently avail themselves of such opportunities of addressing the assembled multitude. Of *Solomon's Porch*, see above on c. iii. 11.

VER. 13. τῶν λοιπῶν. (1) There is some difficulty in determining who these were. Lightfoot supposes that the *rest of the disciples* are meant, as distinguished from the Apostles, from whom they kept aloof through fear of seeming to put themselves on an equality with them ; but it is more likely that those hypocritical adherents are intended, who had hitherto associated with the little band of true believers from worldly motives, but were now deterred by the fate of Ananias from carrying out their mercenary designs. (2) κολλᾶσθαι. *To adhere closely.*

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VER. 12. 1. How do you connect the sense in this and the following verses ; and does it appear that a transposition could here be safely resorted to ? 2. Whom does ἅπαντες here designate ; and what seems to have brought them together in Solomon's Porch ?

VER. 13. 1. Whom do you understand by τῶν λοιπῶν, as distinguished from ἅπαντες in the preceding verse ? 2. Explain and illustrate the verb κολλᾶσθαι.

The verb properly signifies *to be glued together*; and thence generally, *to be firmly united*, as by social intercourse. Thus Plato observes that *friendship* κολλᾷ καὶ συνδεῖ πάντα ἡθῆ. In this sense it recurs in cc. viii. 29. ix. 26. x. 28. xvii. 34; and elsewhere repeatedly in the New Testament. The Latin verb *agglutinare* is employed in the same metaphorical acceptation in Plaut. Menæch. II. 2. 26.

VER. 14. προσετίθεντο. Scil. τῇ ἐκκλησίᾳ. See on c. ii. 41. 47. It may be observed that πλήθῃ is here in *apposition*, rather than *agreement*, with πιστεύοντες, so that the verb προσετίθεντο is properly in the plural. At the same time, the rule, according to which neuters plural take the verb in the singular, is frequently violated in the New Testament, even where things *inanimate* are the subject; as in Luke xxiv. 11. ἐφάνησαν τὰ ῥήματα. Moreover, there would be no actual irregularity in making πιστεύοντες agree with πλήθῃ in *sense*, though not in *gender*; of which there are numerous instances. Thus, in Matt. xxviii. 19. μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτούς. Compare Rom. ix. 23. Gal. iv. 19. Eph. ii. 11. iv. 17. Rev. xix. 14. Similar examples abound in the best writers; and the same syntax is also common in Latin. So Ter. And. III. 5. 1. *Scelus*, qui *me perdidit*.

VER. 15. κατὰ τὰς πλατείας. (1) *In every street*. The preposition is *distributive*; as in cc. viii. 1. 3. xi. 1. xxii. 19.—κραββάτων. (2) These were a meaner sort of *pallet*

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VER. 14. Shew that there is no violation of concord in this verse; and that, even if there were, similar examples, both in respect of the plural verb and the gender of the adjective, are of frequent occurrence.

VER. 15. 1. What is the import of the preposition in the phrase κατὰ τὰς πλατείας? 2. Point out and illustrate the distinction between κλινῇ and κράββατος.

or *mattress*, as distinguished from κλιναὶ, *couches* of a superior description. The word is of Latin origin; and precisely the same distinction is marked in Cic. de Divin. II. 63. *Deosne immortales concursare omnium mortalium non modo lectos, verum etiam grabatos.* (3) In the list of *Græco-Latin* words occurring in the New Testament, which is given in the *Questions on St Matthew*, chap. v. qu. 52, κράββατος is accidentally omitted. Πέρου σκιά. (4) It does not appear that any cures were actually wrought by Peter's shadow, though they believed that it would avail to that effect; and at all events no argument could be thence derived in favour of his superiority over the rest of the Apostles, since the sick were equally cured by *handkerchiefs and aprons*, which had been in contact with the person of St Paul. Compare c. xix. 12.

πλατείας. Acc. pl. of πλατεία, a *broad-way* or *sheet*: or, more properly, of the adj. πλατὺς, -εία, -ὺ, *broad*, with ὁδὸς understood.—ἀσθενείς. Acc. pl. contr. of the adj. ἀσθενής, -ές, *weak, infirm, sick*; from a priv. and σθένος, *strength*.—ἐπισκιάσθ. Aor. 1 subj. 3 sing. of ἐπισκιάζω, *to over-shadow*; from σκιά.

VER. 16. ὀχλουμένους. Properly *disturbed*; and thence *harassed, tormented*. Herodian. III. 11. 1. ὑπὸ νόσου ἐνοχλεῖσθαι. See also Luke vi. 18; and compare 1 Sam. xix. 15. Tobit v. 7. Diod. Sic. v. 10.

VER. 17. οἱ σὺν αὐτῷ. See on c. iv. 13.—αἵρεσις τῶν Σαδδ. (1) We learn from c. xxiii. 8. that the Sadducees maintained *that there was no resurrection, neither angel nor Spirit*; whereas the Pharisees *confessed both*. (2) Thus also, according to Joseph. B. J. II. 8. 14. ψυχῆς τε

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3. Give a list of the *Græco-Latin* words which occur in the New Testament. 4. Does the remark respecting *St Peter's shadow* bear upon the Romish doctrine of the *Primacy*?

VER. 16. In what sense is the verb ὀχλεῖσθαι here used?

VER. 17. 1. *What do we learn from this book concerning the opinions of the Sadducees?* (A. γ. IV.) 2. Is there any independent testimony to the same effect?

τὴν διαμονήν, καὶ τὰς καθ' ἑαυτοῦ τιμωρίας καὶ τιμὰς, ἀναποῦσι. And in the code of Justinian there is a law against those Jews, *qui auderent aut resurrectionem et judicium negare, aut facturam Dei et creaturam Angelos subsistere*. (3) Hence it was that this sect were more especially bitter against the Apostles, and that their angry feelings were excited by their increasing favour with the people, and by the support which they gave to the doctrines maintained by the rival sect of the Pharisees. See also on c. iv. 1. (4) In his last examination before the Sanhedrim at Jerusalem, St Paul took advantage of the jealousy existing between the rival sects to bring them into collision; and during the uproar he was removed in custody. See Acts xxiii. 6. sqq. (5) Of the tenets of the two sects, as well as those of the *Essenes*, which were at this time prominent in Judæa, see *Questions on Matthew*; Introd. pp. 10, 11. (6) The word αἵρεσις, whence the English term *heresy*, signifies properly a choice. In our Lord's time it was used to denote a sect or party; but without including any idea of censure or condemnation. Thus in Joseph. Ant. xiii. 5. 9. τρεῖς ἦσαν αἵρέσεις τῶν Ἰουδαίων, ὧν ἡ μὲν Φαρισαίων ἐλέγετο, ἡ δὲ Σαδδουκαίων, ἡ τρίτη δὲ Ἑσσηνῶν. Compare also Arrian. Epict. ii. 19. Cic. Parad. in Præf. (7) As warmth of temper generally is indicated by the word ζήλος, of which ζέω is the root, it will either denote *zeal*, *envy*, or *indignation*; and perhaps both the latter senses

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3. Why was this sect so particularly bitter against the Apostles? (A. γ. iv.) 4. With what other party were they brought into collision by St Paul; and upon what occasion? (Ibid.) 5. Add the name of a third sect now gaining ground in Jerusalem, with a brief statement of their tenets. (Ibid.) 6. What is the primary import of the word αἵρεσις; and how was it employed in the time of our Lord and his Apostles? 7. In what sense is ζήλος here used?

are here included. Compare c. xiii. 45. John ii. 17. Rom. x. 2. 2 Cor. vii. 7. xi. 2.

ἐπλήσθησαν ζήλου. See above, on c. ii. 4.

VER. 20. τὰ ῥήματα τῆς ζωῆς ταύτης. So in c. xiii. 26. ὁ λόγος τῆς σωτηρίας ταύτης. There may be a more immediate allusion to the Gospel promise of the *resurrection* and the *life*, as opposed to the disbelief of the Sadducees. Compare John vi. 68.

πορεύεσθε. Imper. pr. 2 pl. of πορεύομαι.—σταθέντες. Part. aor. 1 pass. nom. pl. of ἵστημι. N. B. Such expressions as σταθέντες λαλεῖτε should be rendered into English, *stand and speak*.—λαλεῖτε. Imper. pr. 2 pl. contr. of λαλέω.

VER. 21. ὑπὸ τὸν ὄρθρον. (1) *About daybreak*. The noun occurs in Luke xxiv. 1. John viii. 2. Arist. Eq. 216. Theocr. Id. xviii. 14. Plat. Crit. 1; and for the import of the preposition, compare Jonah iv. 11. LXX. Ælian. V. H. iv. 27. So, in Latin, Liv. xxvii. 15. *Sub lucis ortum*. The formula does not recur in the New Testament.—τὸ συνέδριον. *The Sanhedrim*. (2) St Luke, writing for Gentile converts, adds πᾶσαν τὴν γερονσίαν by way of explanation; and indeed the word γερονσία, which is derived from γέρων, as *senatus* from *senex*, is the term by which Josephus and Philo designate the great Council of the Hebrew nation. (3) In Luke xxii. 66. πρεσβυτέριον, a word of the same import with γερονσία, being derived from πρεσβύς, is similarly employed. (4) Of the constitution of the *Sanhedrim*, see *Questions on St Matthew*, Introd. qu. 73.—ἀπέστειλαν εἰς τὸ δ. (5) Sup-

VER. 20. Do the words τὰ ῥήματα τῆς ζωῆς ταύτης appear to possess any particular emphasis?

VER. 21. 1. Translate and illustrate the expression ὑπὸ τὸν ὄρθρον, pointing out the force of the preposition. 2. Account for the combined expression τὸ συνέδριον καὶ πᾶσαν τὴν γερονσίαν. 3. What is the synonymous term elsewhere applied to the Sanhedrim; and how is it derived? 4. *How was the Sanhedrim constituted; and what were its numbers?* (A. γ. iv.) 5. Supply, and illustrate, the ellipsis after ἀπέστειλαν.

ply *τίνας*, or *ὑπηρέτας*; and so again in c. vii. 14. Compare Matt. ii. 16. xiv. 10. xxvii. 19. Mark vi. 17. So, in Latin, Justin v. 9. *Miserunt, qui eum intercipient.* An accusative is supplied in Mark vi. 27, 28. Herod. i. 127.

*ἀπέστειλαν.* Aor. 1 act. 3 pl. of *ἀποστέλλω*.—*δεσμωτήριον.* A prison; from *δεσμός*, a chain, or bond; and that from *δέω*, to bind.—*ἀχθῆναι.* Inf. aor. 1 pass. of *ἄγω*.

Vv. 22, 23. *οἱ ὑπηρέται.* The officers of the *Sanhedrim*. See on c. iv. 1.

*ὑπηρέται.* Nom. pl. of *ὑπηρέτης*, -ου, a servant: literally a tower, from *ἐρέσσω*, to raise.—*εὐρον*, *εὔρομεν.* Aor. 1 act. 3 and 1 pl. of *εὐρίσκω*.—*κεκλεισμένον.* Part. perf. pass. acc. n. sing. of *κλείω*.—*ἀσφαλεία.* Dat. sing. of *ἀσφαλεία*, -ας, safety, security; from a priv. and *σφάλλω*.—*φύλακας.* Acc. pl. of *φύλαξ*, a guard.—*ἐστῶτας.* Acc. pl. of *ἐστῶς*, contr. from *ἐστάως*, part. perf. m. of *ἵστημι*.

VER. 24. *ὁ τε ἱερεύς.* Here the *High-priest*; as in Heb. v. 6. In many MSS. the word is omitted. In the plural, *οἱ ἀρχιερεῖς* are the heads of the twenty-four courses, into which the priesthood were divided by David (1 Chron. xxv.). Of the *στρατηγὸς τοῦ ἱεροῦ*, see on c. iv. 1.

*ἤκουσαν.* Aor. 1 act. 3 pl. of *ἀκούω*.—*διηπόρουν.* Imperf. ind. contr. 3. pl. of *διαπορέω*.

VER. 26. *ἵνα μὴ λιθασθῶσιν.* That they might not be stoned; or more correctly perhaps, in a middle acceptance, that they might not get themselves stoned. Thus again in v. 30. *ὃν ὑμεῖς διεχειρίσασθε*, whom ye got killed. And so Thucyd. iv. 50. *τὰς ἐπιστολάς μεταγραψάμενος*, having got the letters translated. The clause, it will be observed, stands in connexion with *οὐ μετὰ βίας*, and *ἐφοβοῦντο γὰρ τὸν λαόν* is parenthetical.

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VER. 22. Who were the *ὑπηρέται* here mentioned?

VER. 24. In what sense is *ὁ ἱερεὺς* here used; and to whom does *οἱ ἀρχιερεῖς*, in the plural, refer?

VER. 26. What appears to be the correct import of the words *ἵνα μὴ λιθασθῶσιν*; and in what connexion are they to be construed?

ἤγαγεν. For ἤγεν, aor. 2 act. 3 sing. of ἄγω.—λιθασθῶσιν. Aor. 1 subj. pass. 3 pl. of λιθάζω, to stone, or pelt with stones; from λίθος.

VER. 28. οὐ παραγγελία παρηγγείλαμεν ὑμᾶς; *Did we not strictly charge you?* See on c. iv. 17.—ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου. (1) They had in fact already brought this upon themselves, in the imprecation with which they demanded the crucifixion of Christ. Compare Matt. xxvii. 25. (2) There is a marked contempt in the use of the relative οὗτος, which is generally so employed with reference to one whose name is held in abhorrence. So again in cc. vi. 14. vii. 13. ix. 21.

παρηγγείλαμεν. Aor. 1 act. 1 pl. of παραγγέλλω.—πεπληρώκατε. Perf. act. 2 pl. of πληρόω. Of the Syntax, see on c. ii. 4.

VER. 29. ἀποκριθεῖς δὲ ὁ Π. κ. τ. λ. The participle agrees with Peter only, who was the speaker; but as he spoke in the name of all the Apostles, the verb is in the plural.—πειθαρχεῖν δεῖ κ. τ. λ. See above, on c. iv. 19.

VER. 30. ὁ Θεὸς τῶν πατέρων κ. τ. λ. (1) The Apostles were charged by the Sanhedrim with teaching in the name of Christ, and endeavouring to make the Jewish rulers responsible for his death. (2) Hence there was peculiar propriety in naming *the God of their Fathers*, in order to shew that in preaching the religion of the Gospel they did not introduce any strange god; but that the same Jehovah, who had entered into cove-

VER. 28. 1. Had not the Sanhedrim already made themselves responsible for the blood of Christ? 2. What is the import of the pronoun οὗτος, as here employed?

VER. 29. Account for the peculiarity of construction in the words ἀποκριθεῖς δὲ ὁ Πέτρος κ. τ. λ.

VER. 30. 1. *Of what were the Apostles accused by the Jews?* (A. β. iv.). 2. *Connect with your answer the term ὁ Θεὸς τῶν πατέρων ἡμῶν.* (Ibid.).

nant with Abraham and the Patriarchs, had now proclaimed the Messiahship of the crucified Jesus by raising him from the dead. See also on c. iii. 13.—(3) ἐπὶ ξύλου. Properly, *on a tree*: as in Rev. ii. 7. Here, however, the word is used to designate *the wooden cross*, upon which Christ suffered; and so again in cc. x. 39. xiii. 29. Gal. iii. 13. Thus also it is constantly employed by the early Fathers.

διαχειρίσασθε. Aor. 1 mid. 2 pl. of διαχειρίζω, *to handle roughly, or lay violent hands upon one*; from χεῖρ. Hence *to kill*.—κρεμάσαντες. Part. 1 aor. nom. pl. of κρεμάννυμι.

VER. 31. ἀρχηγὸν καὶ σ. ὑψωσε τῇ δ. αὐτοῦ. See above, on cc. ii. 33. iii. 15.

VER. 32. καὶ τὸ πνεῦμα δὲ τὸ ἅγιον. *And so is the Holy Ghost a witness also*. Compare c. iii. 24.

VER. 33. διεπρίοντο. There is an ellipsis of ἐν καρδίαις, which is supplied in c. vii. 54. The verb properly signifies *to cut through with a saw* (πρίων); whence it is applied metaphorically to any violent *exasperation*, or *anguish*, of the mind. In the same way *findere* is used in Latin. Thus in Pers. Sat. III. 9. *Turgescit vitrea bilis: findor*.

ἀνελεῖν. Infin. aor. 2 of the v. irr. contr. ἀναίρω, *to take off*; *to remove*; i. e. *to kill*.

VER. 34. Φαρισαῖος, ὀνόματι Γ. (1) The Talmud speaks of *Rabbi Gamaliel the Old*, at whose death the honour of the Law failed, and the purity of Pharisaism ceased. As he died about eighteen years before the destruction of Jerusalem, he was in all probability the

3. In what sense is ξύλον here used?

VER. 32. Express the proper force of τὸ πνεῦμα δὲ τὸ ἅγιον. (A. β. IV.).

VER. 33. What is the derivation, and the primary and applied meaning, of διαπρίσθαι; and how is the ellipsis to be supplied?

VER. 34. 1. What is known of Gamaliel the Pharisee? (A. β. IV. D. δ. 2.).



son of Simeon (Luke ii. 34.), and grandson of the celebrated Hillel, whom he succeeded in the presidency of the Sanhedrim. St Paul was one of his disciples (c. xxii. 3.); and Josephus (Vit. c. 38.) describes him as πόλεως μὲν Ἱεροσολύμων, γένους δὲ σφόδρα λαμπροῦ τῆς τῶν Φαρισαίων αἵρέσεως, οἱ περὶ τὰ πάτρια νόμιμα δοκοῦσι τῶν ἄλλων ἀκριβεῖα διαφέρειν. (2) Although there is no ground for supposing him to have been, like Nicodemus (John vii. 52.), a Christian at heart, he may nevertheless have been a man of more liberal feelings than the rest of the Council, or his advice may have been given and followed from aversion to the Sadducees.—ἔξω βραχύ τι τοὺς ἀπ. π. (3) With βραχύ τι there is an ellipsis of χρόνον διάστημα. Compare v. 7. supra. (4) The phrase ἔξω ποιεῖν is one of those, in which the sense of ποιεῖν, as is frequently the case, is determined by the adverb with which it is connected. Thus in Xen. Cyr. iv. 1. 3. ἔξω βελῶν τὴν τάξιν ποιήσας. The opposite expression, ἐντος ποιεῖν, occurs in Thucyd. v. So likewise, in Latin, Apul. Met. v. 27. *Intra limen se fecit; for intravit.*

VER. 35. προσέχετε ἑαυτοῖς. *Scil.* τὸν νοῦν. Compare c. xvi. 14; and see *Questions on St Matthew*, ch. vi. qu. 1.

VER. 36. πρὸ τούτων τῶν ἡμ. ἀν. Θεοῦδᾶς. (1) He could not then have been that *Theudas*, who, according to Josephus (Ant. xx. 5. 1.), headed an insurrection

2. What was the feeling which probably dictated his advice to the Sanhedrim? 3. What is understood with βραχύ τι? 4. Illustrate the phrase ἔξω ποιῆσαι.

VER. 35. Supply the ellipsis after προσέχετε.

VER. 36. 1. Shew that St Luke is not at variance with Josephus, in the report which he has here given of the speech of Gamaliel, with respect to the insurrection of *Theudas*. (A. β. 1v. D. δ. 2.).

which was quelled by the procurator *Cuspius Fadus* several years afterwards (A. D. 45.); more especially as Gamaliel expressly speaks of him as *anterior* to Judas of Galilee. During the time that Archelaus was at Rome, the Jewish historian speaks of several insurrections; and Origen (c. Cels. i. 6.) says that this Theudas, even before the birth of Christ, had gained considerable ascendancy among the Jews; so that the charge of inconsistency between Josephus and St Luke is repelled at once by the certainty that they are speaking of two different persons.—*εἶναι τινα*. (2) That *he was somebody*; i. e. somebody of importance. In c. viii. 9. *μέγαν* is added: and some few MSS. exhibit the full form here also; but the addition is unnecessary. Thus Soph. Elect. 939. *εὐχαιε τις εἶναι, τοῖσι χρήμασι σθένων*. So also in Latin, Juv. Sat. i. 3. *Si vis esse aliquis*. Compare Gal. vi. 3. Epict. Enchir. c. 18. Cic. Epist. Att. iii. (3) The phrase *γενέσθαι εἰς οὐδέν*, which has been marked as a Hebraism, is also pure Greek. Thus we have in Eur. Hec. 622. *εἰς τὸ μηδὲν ἤκομεν*.

*προσεκολληθῇ*. Aor. 1 pass. 3 sing. of *προσκολλάω*,—*ῶ*. See on v. 13.—*ἀνγρέθῃ*. Aor. 1 pass. 3 sing. of *ἀναιρέω*. See on v. 33.—*ἐπειθοντο*. Imperf. pass. 3 pl. of *πείθω*.—*διελύθησαν*. Aor. 1 pass. 3 pl. of *διαλύω*.

VER. 37. *Ἰούδας ο Γ*. (1) This was Judas the Gaulonite, so named from his native place Gaulon, a town of Batanæa, who headed the Galilæans in resisting the payment of the Roman tribute. It was to the disorders created by this sect that the destruction of the city and Temple of Jerusalem is said to have been mainly at-

2. Explain and illustrate the phrase *εἶναι τινα*. 3. Is the expression *εἰς οὐδέν γενέσθαι* pure Greek?

VER. 37. 1. Mention what is known of Judas of Galilee, and the date and circumstances of his insurrection. (A. β. iv. B. α. 1. D. δ. 2.).

tributable. Josephus (B. J. II. 8. 1.) mentions an insurrection, which he organized under the administration of Coponius (A. D. 9.), and to which Gamaliel in all probability alludes. (2) The *Galilæans*, whose blood Pilate mingled with their sacrifices (Luke xiii. 1.), were probably engaged in an insurrection similar to that of Judas; and the question put to Christ respecting the payment of tribute to Cæsar (Matt. xxii. 15.), was doubtless intended to mix him up with the party. A like motive perhaps led the Jews, during his examination before Pilate, to speak of him as a Galilæan. See Luke xxiii. 2. sqq.—ἐν ταῖς ἡμ. τῆς ἀπογραφῆς. (3) Although the insertion of the article indicates a *well-known assessment*, it does not necessarily refer, as some suppose, to that which is mentioned in St Luke's Gospel. (4) The Evangelist indeed has referred to *his former treatise* in c. i. 1., and thus united the two histories into a connected whole. (5) The ἀπογραφὴ here mentioned, however, is not the enrolment of the population made at the period of the nativity (Luke ii. 1, 2.), but the *collection of the tax* upon property founded upon that enrolment, which took place about ten years afterwards.—ἀπέστησε. (6) *Drew off; caused to revolt*: in which sense the verb occurs in Deut. xiii. 10. Eccl. xix. 2. LXX. So Herod. I. 154. τοὺς Λύδους ἀπέστησεν ἀπὸ Κύρου. More commonly however, it is used, as in the next verse, in an intransitive sense; *to stand off, to keep aloof*.—λαὸν ἱκανόν. See *Questions on Matthew*; chap. xxviii. qu. 18.

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2. Does there appear to be any allusion to this sect, or their tenets, in the Gospel history? 3. *Is the ἀπογραφὴ here spoken of the same as that recorded in Luke ii. 2.?* (B. α. 1.). 4. *Quote the passage in which the author of the Acts is supposed to refer to his Gospel.* (Ibid.). 5. *What then was this ἀπογραφὴ; and when did it take place.* (A. β. iv. D. δ. 2.). 6. State the ordinary meaning of ἀφίστημι, and produce examples of its use in an active sense.

ἀπογραφῆς. Gen. sing. of ἀπογραφή, an enrolment or census; which, among the Romans, was effected by making a register of every one's estate, dignity, age, employment, or office: from ἀπογράφω, to inscribe in a register. Hence also, the levying of the impost which ensued upon such enrolment.—ἀπώλετο. Aor. 2 mid. 3 sing. of ἀπόλλυμι.—διασκοπίσθησαν. Aor. 1 pass. 3 pl. of διασκοπίζω, to disperse.

VER. 38. τὰ νῦν. See on c. iv. 29.—ὅτι ἐὰν ᾗ ἐξ ἀνθρώπων κ. τ. λ. The Jews had a maxim, that nothing undertaken for God's glory could fail of success. Compare also Hom. Il. E. 606. Herod. ix. 16.

ἀπόστητε. Imper. aor. 2 act. 2 pl. of ἀφίστημι.—ἑάσατε. Imper. aor. 1 act. 2 pl. of ἑάω—καταλυθήσεται. Fut. 1 pass. 3 sing. of καταλύω.

VER. 39. μήποτε καὶ θεομάχοι εὑρεθῆτε. Connect this clause with ἑάσατε αὐτοὺς, taking the intermediate sentiment as parenthetical.

δύνασθε. Pres. mid. 2 pl. of δύναμαι.—θεομάχοι. Nom. pl. of θεομάχος,—ον, a fighter against God; from θεός, and μάχομαι.—εὑρεθῆτε. Aor. 1 pass. 2 pl. of εὑρίσκω.

VER. 40. δειραντες. Having scourged them. This was a common punishment for minor offences among the Jews. It was usually inflicted in the synagogues; and, because the Law of Moses prohibited the infliction of more than forty stripes, three lashes from a whip of thirteen thongs was the ordinary extent of the castigation. See 2 Cor. xi. 24. Among the Romans, scourging was confined by the *Lex Porcia* to slaves; as they considered it beneath the dignity of a citizen to submit to it. Hence Cic. in Verr. v. 66. *Facinus est necari civem Romanum, scelus verberari*.

ἐπείσθησαν. Aor. 1 pass. 3 pl. of πείθω.—δειραντες. Part. aor. 1 nom. pl. of δέρω, to skin or flay: hence, to scourge.

VER. 38. Quote any Jewish or heathen maxims analogous to that with which Gamaliel concludes his advice.

VER. 39. How are the words μήποτε καὶ θεομάχοι εὕρ. to be connected?

VER. 40. How was the punishment of Scourging inflicted among the Jews and Romans?

VER. 41. *χαίροντες*. The Apostles rejoiced under their sufferings, because they deemed it an honour to be treated as their master had been treated (Phil. iii. 10. Col. i. 24. 1 Pet. iv. 13.); and because, having been led by Christ's predictions to expect it, they hailed it as a proof that they were engaged in the cause of truth, and as an earnest of the reward in store for them.

*κατηξιώθησαν*. Aor. 1 pass. 3 pl. of *καταξιών*.—*ἀτιμασθῆναι*. Infin. aor. 1 pass. of *ἀτιμάζω*.

VER. 42. *ἐν τῷ ἱερῷ καὶ κατ' οἶκον*. See on c. ii. 46.—*τὸν Χριστόν*. *Subaud.* *εἶναι*. *Was the Christ*. See on c. i. 21.

## CHAPTER VI.

CONTENTS:—*The appointment of Deacons*, vv. 1—6. (A. D. 32.)  
*Continued increase of the Church*, 7. *Stephen accused of blasphemy*, 8—15. (A. D. 33.).

VER. 1. *πληθυνόντων τῶν μαθητῶν*. (1) *When the disciples were increasing in number*: *subaud.* *ἐαυτούς*. Gen. abs. The verb *πληθύνειν*, however, occurs in an intransitive sense in Exod. i. 20. 1 Sam. xiv. 19. LXX. Herodian. III. 8. 14.—*γογγυσμός*. (2) This is one of that class of words which are formed to express their sense by their sound. Other instances are *κλαγγή*, *ὄρυβος*, *ἀντή*, and the like, which abound in Homer. See my note on Il. Δ. 125. The noun *γογγυσμός*, and verb *γογγύζειν* (John xi. 32.), are expressions not so much of *murmuring*, as of a *whispering* which indicates

VER. 41. Why did the Apostles rejoice in their sufferings?

VER. 1. 1. Translate grammatically the words *πληθυνόντων τῶν μαθητῶν*, and illustrate the use of *πληθύνειν* in an *intransitive* acceptation. 2. To what class of words does *γογγυσμός* belong; and what is its meaning?

*dissatisfaction.*—'Ελληνιστῶν. (3) These Hellenists have been thought to be *Gentile proselytes to Judaism*; but, as distinguished from the *Hebrews*, they seem to have been *foreign Jews, using the Greek language*. (4) Nouns in *-ιστης*, derived from verbs in *-ίζω*, imply *imitation*; so that 'Ελληνίστης is *one who adopts Grecian habits*, whether of *speech* or *manners*. Phavorin. 'Ελληνίζω· 'Ελληνικῶς φθέγγομαι, καὶ τὰ τῶν 'Ελλήνων φρονῶ. (5) Now, the Jews of Palestine treated these foreigners with unspeakable contempt; and again the Jews themselves were divided in distinct classes, of which the *Hebrews of the Hebrews*, or those whose parents were both Israelites, who were circumcised on the eighth day, and were punctual in all the ceremonial observances of the Mosaic Law, were held in the highest reputation. To the privileges of this class St Paul asserts his claim in Phil. iii. 5.—ὅτι παρεθεωροῦντο κ. τ. λ. *Because their widows were overlooked in the daily distribution*. (6) As in the Jewish Church widows were an especial object of charitable attention (Exod. xxii. 22. Deut. x. 18.), so in the primitive Christian Church they were looked upon with equal regard, and a fund was set apart for their maintenance. Compare c. ix. 39. 41. James i. 27. Thus also Ignat. ad Polycarp c. 4. χῆραι μὴ ἀμελείσθωσαν. (7) In 1 Tim. v. 3. sqq. St Paul gives particular directions respecting the treatment of widows; from which it appears that those only were maintained by the Church who were sixty years of age, of unblemished reputation,

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3. Who were the 'Ελλήνισται as opposed to 'Εβραῖοι? (C. δ. 2. F. γ. 3.) 4. What is the characteristic import of nouns in *-ιστης*, derived from verbs in *-ίζω*? 5. Who were the Hebrews of the Hebrews, mentioned by St Paul, in his Epistle to the Philippians? (F. γ. 3.) 6. In what light do widows appear to have been regarded both in the Jewish and Christian Church? 7. Do we find them elsewhere noticed in the New Testament; and what was the qualification necessary for admission into the order? (F. γ. 3.)

and without other means of support; and that in requital they devoted their time and care to attendance upon the sick, and other offices of piety and benevolence. (8) Possibly there may have been no real foundation for the belief that the Hellenistic widows were neglected; but the contempt, with which they were regarded as foreigners, may have created the suspicion. (9) Properly the verb παραθεωρεῖν signifies *to compare by observation*; but the preposition in this instance conveys the less usual idea of *perperam*. See Zeun. ad Viger. ix. 6. 6.

καθημερινῇ. Dat. f. sing. of adj. καθημερινός, -ή, ὄν, *daily*; from κατὰ, and ἡμέρα, *a day*.—χήραι. Nom. pl. of χήρα, *a widow*. Properly the feminine of adj. χήρος, *destitute*, with γύνη understood.

VER. 2. διακονεῖν τραπέζαις. (1) See on c. i. 17. (2) Some here understand by τραπέζα, *a banker's table*, as in Luke xix. 23; and hence τραπέζίτης, *a banker or money-changer*, in Matt. xxv. 27. According to the ordinary acceptance of the expression, ἡ διακονία ἡ καθημερινῇ will imply *a daily distribution of food*; or according to the latter, *of alms*: and so διακονία is used of *almsgiving* in cc. xi. 29. xii. 25. (3) Hence therefore, and from v. 4. infra, it appears that the word διακονία is used of *any ministerial office* generally; but as a distinctive title δάκρυος, or *deacon*, has been from the earliest days of the Church appropriated to the *third* order in the Christian ministry, as πρεσβύτερος, *a presbyter and elder*, from πρεσβύς, *aged*, belongs to the *second*.

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8. To what may the alleged neglect of the Hellenistic widows have been attributed? 9. What is the usual sense of the verb παραθεωρεῖν; and how is it here employed?

VER. 2. 1. Explain διακονεῖν τραπέζαις. (C. δ. 2. F. γ. 3.) 2. Will not the phrase admit of another interpretation; and how will it affect the meaning which you assign to the expression διακονία καθημερινῇ in the preceding verse? 3. What is the derivation and meaning of the designation of the second and third orders of Ministers in the Church? (F. γ. 3.).

(4) These two orders correspond respectively with the *Levites* and *Priests* of the Jewish dispensation.

ἀρεστόν. Neut. sing. of verbal adj. ἀρεστός, -ή, -όν, *pleasing, agreeable*; from ἀρέσκω. Hence, *fitting, expedient*.—καταλείψαντας. Acc. pl. part. aor. 1 act. of καταλείπω.—τραπέζαις. Dat. pl. of τραπέζα, -ης, *a table*; from τέτταρες, *four*, and πῆζα, *a foot*.

VER. 3. μαρτυρουμένους. (1) *Approved*; i. e. of unimpeachable character. So 1 Tim. iii. 7. τὴν μαρτυρίαν καλὴν ἔχοντες. Compare cc. x. 22. xvi. 2. xxii. 12. Luke iv. 22. Heb. xi. 2. 39. (2) *Independently*, then, of the miraculous gifts vouchsafed to the first disciples, it appears that the qualifications of a *deacon* are a blameless reputation, a holy life, and the wisdom requisite for the due discharge of his ministerial functions.—ἐπὶ τῆς χρείας τ. (3) *Over this charge*. The word χρεία, signifying an *office* or *appointment*, occurs also in Judith xii. 10. 1 Macc. x. 37. Polyb. viii. 22.

ἐπισκέψασθε. Imper. aor. 1 mid. 2 pl. of ἐπισκέπτω.—πλήρεις. Acc. pl. contr. of adj. πλήρης.—καταστήσομεν. Fut. 1 act. 1 pl. of καθίστημι.

VER. 5. ἐξελέξαντο Στέφανον κ. τ. λ. (1) From this record of their names it should seem that the seven deacons were Hellenists; and one of them is stated to have been a *proselyte of Antioch*. This would at once remove any suspicion of partiality in the discharge of their office. Epiphanius asserts that they were selected from the seventy disciples (Luke x. 1.): but these had already been set apart by Christ himself; and the text seems to indicate their selection from the whole Christian commu-

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4. *To which two do they correspond in the Jewish constitution?* (Ibid).

VER. 3. 1. Illustrate the sense in which the verb μαρτυρεῖσθαι is here used. 2. What are the qualifications here shewn to be requisite for the office of a *deacon*? 3. Give examples of the signification which χρεία bears in this passage.

VER. 5. *From whom is it probable that the deacons were appointed; and what appears to have been the extent of their office?* (C. δ. 2.).



nity (παντὸς τοῦ πλήθους). It has been thought that their office was merely secular, and confined to the *distribution of alms*: but if this were all, the gift of the Spirit, conferred by imposition of hands, would have been altogether superfluous; and two at least of their number, Stephen and Philip, are reported to have discharged the spiritual functions of *preaching* and *baptizing*. Compare cc. vii. 2. viii. 5. 12. 38. St Paul (1 Tim. iii. 8. 13.) speaks of the diaconate as preparatory to the priesthood, and requiring similar qualifications: and in the primitive Church a deacon was always attendant on the bishop, whom he assisted in the administration of the Eucharist, taking also a subordinate part in the general duties of the ministry. See Clem. R. Epist. ad Cor. c. 42. Ignat. ad Magnes. c. 7. Justin. Apol. i. c. 65. Cyprian. Epist. 65. — προσήλυτον Ἀντ. (2) Of the *Proselytes*, see above on c. ii. 10. (3) *Antioch*, the native place of the proselyte *Nicolas*, and the metropolis of Syria, was founded by Seleucus Nicanor, and named in honour of his father Antiochus. It was situated on the river Orontes; and Cicero (Orat. pro Arch. P. c. 3.) speaks of its opulence, and as frequented by men of letters. According to Josephus (B. J. vii. 3. 3.), there were a considerable number of Jews among its inhabitants; and in the annals of the Gospel it will ever be memorable as the place where the disciples were first called by the distinctive name of *Christians* (c. xi. 26.).

ἤρρεσεν. Aor. 1 act. 3 sing. of ἀρέσκω.—ἐξελέξαντο. Aor. 1 mid. 3 pl. of ἐκλέγω.—πλήρη. Acc. sing. contr. of adj. πλήρης.—Ἀντιοχεῖα. Acc. sing. of Ἀντιοχεύς,—εἰς, a citizen or native of Antioch.

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2. Who were the προσήλυτοι; and into what classes were they subdivided? Distinguish accurately between them. (F. γ. 3.).  
 3. Give a brief account of Antioch in Syria.

VER. 6. ἐπέθηκαν αὐτοῖς τὰς χεῖρας. (1) It appears from the case of Joshua and others under the Jewish dispensation, that institution to an office by divine commission, and blessings sacerdotally conferred, were ratified by the *imposition of hands*. See Numb. viii. 10. xxvii. 18. Deut. xxiv. 9. 2 Sam. xiii. 19. Hence also in the Christian church, the Ordination of Ministers, and the rite of Confirmation, are accompanied with the *laying on of hands* (cc. viii. 17. xiii. 3. 1 Tim. iv. 14.); and St Paul (Heb. vi. 2.) speaks of the ceremony as of fundamental importance. (2) *Ordination* is therefore sometimes called ἐπίθεσις τῶν χειρῶν τοῦ πρεσβυτερίου, as in 1 Tim. iv. 14. Compare also infra c. xiv. 23. 1 Tim. v. 22. See also *Questions on the xxxix Articles*, under *Art. xxxvi*.

VER. 7. πολλὸς ὄχλος τῶν ἱερέων. (1) This will not appear so surprising, as some have imagined, when it is remembered that the priests who returned from the Captivity were as many as 4289, and that this number must have considerably increased. See Ezra ii. 36. sqq. At the same time, ὄχλος does not necessarily imply a *great* multitude: inasmuch as it consists only of 120 in c. i. 15. Compare also Luke v. 29. John xi. 42. xii. 17. (2) Whatever the number, however, their sincerity would be evident in the sacrifice which they made.

ἡῤῥανε. Imperf. 3 sing. of αὐξάνω.—ἱερέων. Gen. pl. of ἱερεὺς,—έως, a priest.

VER. 8. Στέφανος δὲ κ. τ. λ. All that is known of

VER. 6. 1. *Explain the meaning of the expression ἐπιτίθεναι αὐτοῖς τὰς χεῖρας.* (F. γ. 3.) 2. *What term is applied to Ordination, in allusion to this custom?* (Ibid.).

VER. 7. 1. *Is there anything to excite surprise in this account of conversions among the priesthood?* 2. *To what inference does the statement lead?*

VER. 8. *What is mentioned in Scripture respecting Stephen?* (B. β. 1.)

Stephen, the first martyr of the Church of Christ, is recorded in this and the following chapter; and confirmed by St Paul's confession in c. xxii. 20. that he was not only a witness, but a consenting witness of his death.

VER. 9. ἐκ τῆς συναγωγῆς τ. λ. Α. (1) It has been thought that these *Libertini* were Italian Jews, whose parents, or perhaps themselves, had obtained their freedom at Rome. Philo states that many so circumstanced had fixed their residence at Rome beyond the Tiber; and four thousand of them, whom Tiberius commanded to be removed from the city, are described as *Libertini* in Tacit. Ann. II. 85. *Factum enim patrum consultum ut quatuor millia Libertini generis ea* (Judæorum) *superstitione infecta, queis idonea ætas, in insulam Sardiniam vcherentur; ceteri cederent Italia, nisi certum ante diem profanos ritus exuissent.* See also Sueton. Tib. c. 36. Joseph. Ant. XVIII. 3. 5. Others however suppose that they were inhabitants of *Libertum* or *Libertina*, in proconsular Africa, of which Suidas speaks in his Lexicon; and whence the Christian Church sent a bishop to the Council of Carthage in A. D. 411. The manner in which they are mentioned in connexion with *Cyrenians* and *Alexandrians*, seem greatly to favour this interpretation; unless indeed the participle λεγομένης, instead of belonging equally to all these genitives, is intended to mark a distinction of meaning in that with which it is immediately joined. There were nearly five hundred synagogues at Jerusalem, which seem to have been designated by the names of the different communities, by whom they had been respec-

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VER. 9. 1. Explain at large the meaning of the expression ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων. (B. β. 1. C. β. 3. δ. 2.).

tively created.—Of the *Cyrenians*, see above on c. ii. 10. (2) The *Alexandrians* were Jewish residents at Alexandria in Egypt, one of the most celebrated cities of antiquity, founded by Alexander the great, B. C. 322. It contained a free population of three hundred thousand, besides an equal number of slaves; and Philo affirms that about two-fifths of the inhabitants were Jews, to whom, according to Josephus (Ant. xiv. 7. 2.), Alexander apportioned a particular quarter of the city, giving them all the privileges enjoyed by Greeks. Here it was that the *Septuagint*, or Alexandrian version of the Old Testament, was made.—τῶν ἀπὸ Κιλικίας. (3) *Cilicia* was a maritime province of Asia Minor, north of Cyprus. St Paul was a native of *Tarsus*, the capital (Acts ix. 11.); so that he was probably one of the members of the synagogue, who disputed with Stephen.—(4) συζητοῦντες τῷ Στ. *Disputing with Stephen*; i. e. *debating*. The verb συζητεῖν properly indicates a *discussion carried on by way of question and answer*; and thence signifies *to dispute generally*. In this sense it usually occurs with a dative; as in Mark viii. 11. and elsewhere.

συναγωγῆς. Gen. sing. of συναγωγή, *a bringing together*; from σύν and ἄγω. Hence a *synagogue*.

VER. 10. τῇ σοφίᾳ καὶ τῷ πν. By σοφία is probably meant that accurate acquaintance with the Law, by which the speech of Stephen, in the next chapter, is characterised; and by πνεῦμα that energetic eloquence, with which, in accordance with our Lord's promise, he

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2. Who were the *Alexandrians* here mentioned; and was their place of residence much frequented by Jews? 3. *Where was Cilicia*; and what connexion had St Paul with that country? (C. β. 3.) 4. *Give the full import of the verb συζητεῖν*. (B. β. 1.).

VER. 10. In what sense are σοφία and πνεῦμα here used; and how do you account for the insertion of the Article?

was inspired by the Holy Spirit. See Matt. x. 20. Luke xxi. 15. The relative sentence, ὃ ἐλάλει, required the insertion of the article with both nouns; so that it is not necessary to understand πνεῦμα in the personal sense.

ἰσχυον. Imperf. 3 pl. of ἰσχύω, *to have strength*, from ἰσχύς. Hence, *to prevail, to succeed*.—ἐλάλει. Imperf. 3 sing. contr. of λαλέω.

VER. 11. ὑπέβαλον. (1) *Suborned*; i. e. as witnesses. Properly the verb signifies *to put under*; and thence, in a good sense, simply *to suggest*, as in Xen. Cyr. iii. 3. 55. The signification which it here bears, is found in the verbal ὑπόβλητος which occurs in Joseph. B. J. v. 10. 4.—ῥήματα βλάσφημα εἰς Μ. καὶ τὸν Θεόν. (2) As God was the giver of the Mosaic Law, and the Temple, the seat of his worship, any intimation of an approaching change in the institutions of the one, and the service of the other, would be regarded by the Jews as *blasphemy*; and it was the object of Stephen's enemies to excite the population against him by representing his observations on the *typical* character of the Mosaic ritual as opposed to the national religion.

ἀκηκόαμεν. Perf. mid. 1 pl. of ἀκούω.—βλάσφημα. Acc. neut. pl. of adj. βλάσφημος, *blasphemous*; from βλάπτω, and φήμη.

VER. 12. τοὺς πρεσβ. καὶ τοὺς γρ. (1) These, with the twenty-four chief-priests, constituted the συνέδριον, or *Sanhedrim*. Compare c. iv. 5.

συνεκίνησαν. Aor. 1 act. 3 pl. of συγκινέω.—ἐπιστάντες. Nom. pl. part. aor. 2 of ἐφίστημι. See on c. iv. 1.—συνήρπασαν. Aor. 1 act. 3 pl. of συναρπάζω.

VER. 13. ὁ ἄνθρωπος οὗτος. See above, on c. v. 28;

VER. 11. 1. *What is the full import of the verb ὑποβάλλειν?* (B. β. 1.). 2. *What was the nature and object of the accusation against Stephen?*

VER. 12. *Of what number and description of persons did the Sanhedrim consist?* (B. β. 1.).

and compare the same usage in the next verse.—οὐ παύεται λαλῶν. (1) *Ceases not to speak*. Many verbs signifying *to desist*, or *to continue*, are constructed with a participle, instead of an infinitive. Compare cc. v. 42. xii. 16. xxi. 32; and see Matt. Gr. Gr. §. 549. 8.—τοῦ τόπου τοῦ ἁγίου τούτου. (2) That is, *the Temple*; in which there was a chamber appropriated to the meetings of the Sanhedrim. See Jerem. xxvi. 11. Matt. xxvii. 3. By τὰ ἔθνη Μώσεως, in the next verse, are meant the ceremonial observances of the Law, as explained by the traditions of the Elders. See before, on v. 11.

ψευδεῖς. Acc. pl. contr. of the adj. ψευδής, *false*.

VER. 14. ὁ Ναζωραῖος. The inhabitants of the little village of Nazareth seem to have been regarded even with greater contempt than the Galilæans in general; so that a *Nazarene* was a proverbial term of reproach, and, as such, frequently applied to Christ. Compare Mark i. 24. xiv. 16. John i. 4. 6. xviii. 5. 7. The reproach, however, was a fulfilment of prophecy. See Matt. ii. 22. In the early ages of Christianity it passed from Christ himself to his followers; as in c. xxiv. 5.

VER. 15. ὥσει πρόσωπον ἀγγέλου. Some regard this expression as proverbial of a dignified serenity of countenance, produced by a sure reliance on God's providence, and attesting Stephen's fidelity and zeal. Compare Gen. xxxiii. 10. 1 Sam. xxix. 9. 2 Sam. xiv. 7. xix. 27. Since, however, it had the effect of fixing the gaze of all

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VER. 13. 1. Explain the syntax of οὐ παύεται λαλῶν. 2. What place is meant by ὁ τόπος ὁ ἅγιος; and what were the *customs* (ἔθνη) mentioned in the next verse?

VER. 14. *Why did Jesus receive the appellation of ὁ Ναζωραῖος?* (B. β. 1.)

VER. 15. What seems to be the import of the expression ὥσει πρόσωπον ἀγγέλου?

upon him, it should rather seem that the face of Stephen, like that of Moses (Exod. xxxiv. 29, 30. 2 Cor. iii. 7. 13.), was illumined with a *supernatural effulgence*.—of the verb ἀτενίζειν, see on c. i. 10.

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## CHAPTER VII.

CONTENTS:—*Stephen's defence before the Sanhedrim*, vv. 1—53.  
*His martyrdom*, 54—60. (A. D. 33.).

VER. 1. εἰ ἄρα ταῦτα οὕτως ἔχει; (1) Since ἄρα is an inferential particle, εἰ ἄρα, used interrogatively, marks the question to be founded on a inference. The meaning therefore will here be, *is it then to be inferred that these things are so?* Without an interrogation, εἰ ἄρα may be rendered *if perhaps*; as in cc. viii. 22. xvii. 27. (2) By ταῦτα are meant the accusations, which had been brought against Stephen, of having predicted the destruction of the Temple, and the abolition of the Law. (3) From these accusations it was doubtless his object to have vindicated himself; but, anticipating their impatience of a regular defence, he seems to have endeavoured to fix the attention of the Sanhedrim by recounting such of the principal events of the Jewish history, as might ultimately bear up the case. By so doing he would assert his implicit belief in the divine origin of the Levitical institutions and Mosaic ritual; and that in a manner which, under ordinary circumstances, would have been highly acceptable, as the Jews had a peculiar relish for this kind of summary of their national annals. Com-

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1. VER. 1. Explain the import of the combined particles εἰ ἄρα. 2. To what does the relative ταῦτα allude? 3. *State briefly the purport of St Stephen's speech to the point of its interruption, and shew the general drift of the argument.* (A. γ. vi. F. a. 2.).

pare Ps. lxxviii. cv. cvi. Jerem. vii. Ezek. xx. No sooner, however, did he begin to reprove them for rejecting Christ, as their fathers had rejected the prophets (52, 53.), than he was cut short in the middle of his address. Had he been permitted to proceed, he would doubtless have drawn the conclusion to which his narrative tended, that the Temple Service and the ceremonial Law were not intended to be permanent; that God did not dwell in temples made with hands; and that the prophet like unto Moses had now appeared to establish that new covenant, of which the Jewish economy was but a type and shadow.

VER. 2. ἄνδρες ἀδελφοὶ καὶ π. (1) While Stephen addressed the multitude of Jews present as *brethren*, he called the members of the Council *Fathers*; a mark of respect similar to that whereby the title of *Patres conscripti* was applied to the Roman senate. In the form ἄνδρες ἀδελφοὶ, the first substantive is redundant. See above on c. i. 11.—ᾠφθη τῷ 'Αβ. ὄντι ἐν τῇ Μεσοποταμίᾳ. (2) That is, *at Ur of the Chaldees*; but all that part of *Chaldæa* above the junction of the Tigris and the Euphrates, in which *Ur* was situated, was reckoned in *Mesopotamia*. See Plin. N. H. vi. 26. (3) It appears, however, from Gen. xi. 31. that Abraham left *Ur* at the suggestion of his father Terah, and received his *Call* after his arrival at *Charran*. (4) The best solution of the difficulty rests upon a Jewish tradition, founded upon Gen. xv. 7. Nehem. ix. 7, that Abraham was *twice* called; and it is supposed that Stephen adopted this tradition, which is found in Philo (*de Abrah.* T. II. p.

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- VER. 2. 1. Explain the formula ἄνδρες ἀδελφοὶ καὶ πατέρες.  
 2. Of what part of Mesopotamia does Stephen here speak?  
 3. What is the account given in the book of *Genesis* of the *Call* of Abraham; and how does it differ from the above? (F. a. 2.).  
 4. How do you account for the discrepancy? (*Ibid.*).



11.):—ἄμυ τῇ κελουσθῆναι μετανίστατο· τὸ μὲν πρῶτον, ἀπὸ τῆς Χαλδαίων τῆς εὐδαίμονος χώρας εἰς τὴν Χαββαίων χώραν· ἔπειτα οὐ μακρὰν ὕστερον, καὶ ἀπὸ ταύτης εἰς ἕτερον τόπον. Compare Judith v. 7. Joseph. Ant. i. 7. 1.

(5) This *Charran* was situated in the north-western part of Mesopotamia, about 150 miles above *Ur*. (6) It is called *Haran* in the Pentateuch, *Χάρραι* τῆς Μεσοποταμίας by Herodian (iv. 137.), and *Charræ* by the Romans. (7) Afterwards it became memorable from the defeat of Crassus by the Parthians. Lucan. Phars. i. 105. *Assyrias Latio maculavit sanguine Charras*. (8) With respect to God's appearance to Abram on this and other occasions, as well the Patriarchs generally, it was not God the Father who thus manifested himself, but *God the Son*. Such was the opinion almost universally adopted by the writers of the primitive Church; and it is still maintained by the best divines of the present day.

ᾠφθη. Aor. 1 pass. 3 sing. of ὀπτομαι.—ὄντι. Dat. sing. of ὦν, οὔσα, ὄν, part. pr. of εἶμι, to be.—κατοικῆσαι. Aor. 1 infin. of κατοικέω, aor. 1 κατώκησα, as in v. 4.

VER. 3. δεῦρο εἰς γῆν. There is an ellipsis of ἐλθεῖ, which is supplied in Arist. Thesm. 324.

συγγενείας. Gen. sing of συγγενεία, kindred; from σὺν and γένος.—δείξω. Fut. 1 act. 1 sing. of δείκνυμι.

VER. 4. μετὰ τὸ ἀποθανεῖν τ. π. αὐτοῦ. *After his Father's death*. See on c. i. 3. (1) From a comparison of Gen. xi. 26. 32. xii. 4. it should seem that Terah lived sixty years after Abram left Haran. It is not an

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5. *Where was Charran?* (D. β. 4.) 6. *By what other names was it known?* (F. α. 2.) 7. *For what Roman battle was it afterwards famous?* (B. β. 4.) 8. *It is elsewhere said* (John i. 18.), *No man hath seen God at any time:—how do you reconcile this with the present verse?* (F. α. 2.)

VER. 3. *Fill up the construction*, δεῦρο εἰς γῆν. (A. γ. v.).

VER. 4. 1. In what sense has the death of Terah been regarded, in order to reconcile the statement of Stephen with the book of Genesis?

improbable solution of the difficulty, that the *moral death* of Terah is here intended; in which light the Jews were accustomed to regard his defection to idolatry. See Josh. xxiv. 2. Judith v. 6, 7. (2) At the same time it is by no means certain that Abraham, because he is named first, is therefore the eldest of Terah's three sons; for, to take a similar instance, *Japhet*, the last-mentioned of the children of Noah, was clearly the first-born. Terah may therefore have been 130 years old, instead of 70, at the birth of Abram; and this supposition is not only strengthened by the circumstance that Lot, his brother's son, and Sarah, Haran's daughter (Joseph. Ant. i. 7. 5.), were about his own age, but the Jews themselves acknowledge that he was Terah's *youngest* son. According to the Samaritan Pentateuch, the whole age of Terah was only 145 years. Abram was thus born when he was 75 years old.—μετῴκισεν. (3) *Scil.* ὁ Θεός. (4) Both here and in v. 43, the verb μετοικίζειν is *to make one change his abode*, as distinguished from μετοικεῖν *to settle abroad*. Compare 2 Sam. xv. 19. Lxx. Thucyd. i. 12.

ἀποθανεῖν. Aor. 2 infin. of ἀποθνήσκω.

VER. 5. οὐκ ἔδωκεν. *He had not given.* (1) Even the piece of land in which Abraham buried Sarah, he obtained by *purchase* (Gen. xxiii. 3. sqq.), not as a gift from God; and his faith was proved by settling in a country where he had no inheritance, and with the sole prospect of benefit to his posterity, when as yet he had no child. See Rom. iv. 18. Hebr. xi. 8. sqq.—βῆμα ποδός. (2) A proverbial impression, implying a space of

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2. Upon what other suppositions may the difficulty be removed?  
3. What is the nominative understood before μετῴκισεν. 4. Point out the difference of signification in the verbs μετοικίζειν and μετοικεῖν.

VER. 5. 1. Had Abram any possession in the promised land; and what evidence of faith did he manifest in going thither?  
2. Explain and illustrate the expression βῆμα ποδός.

ground *large enough to stand upon*; as in Gen. viii. 9. Deut. ii. 5. Thus Cic. Epist. Att. xii. 2. *Pedem ubi ponat in suo non habet.*

ἔδωκεν. Aor. 1 act. 3 sing. of δίδωμι.—ποδός. Gen. sing. of ποῦς.—ἐπηγγείλατο. Aor. 1 mid. 3 sing. of ἐπαγγέλλω.—κατάσχεσιν. Accus. sing. of κατάσχεσις, a *possession* or *estate*; from ἔχειν. See also on vi 44.

VER. 6. ἐν γῇ ἀλλοτρίᾳ. (1) That is, in *Egypt*; which was separated from Judæa, on the south-west, by the land of the Philistines.—ἔτη τετρακόσια. (2) This period commences with the birth of Isaac, and includes the entire residence of Abraham and his posterity both in Canaan and Egypt. In Exod. xii. 40. the time is said to be 430 years, dating from Abraham's departure out of Chaldæa, which took place 25 years before Isaac was born; and St Paul agrees with this computation in Gal. iii. 17. St Stephen adopts that of Gen. xv. 13. which gives the amount in round numbers, 400 for 405. The series of dates is as follows:—

	years
Between the Call of Abraham and the birth of Isaac	
(B. c. 1921.). - - - -	25
From the birth of Isaac to that of Jacob. - -	60
Thence to Jacob's arrival in Egypt. - -	130
From this last event to the Exodus (B. c. 1491.). -	215
	<hr/> 430 <hr/>

There is the same discrepancy in Josephus. Compare B. J. v. 9. 4. Ant. ii. 9. 1; 15. 2.

δουλώσουσι. Fut. 1 act. 3 pl. from δουλόω, to *enslave*. Compare δουλεύω, in next verse.

VER. 7. κρινῶ. (1) *I will judge*, i. e. *I will smite*

VER. 6. 1. *What country is meant by γῇ ἀλλοτρίᾳ?* (A. γ. v.)  
2. *What have you to observe concerning the Chronology of this passage?* (Ibid.)

VER. 7. 1. In what sense is κρίνω here used?

*judicially*, or *punish*; as again in c. xiii. 27. Compare John iii. 17, 18. (2) The allusion is to the plagues of Egypt.

δουλεύσωσι. Aor. 1 subj. of δουλεύω, *to be a slave*.—ἐξελεύσονται. Fut. 1 mid. 3 pl. of v. irr. ἐξέρχομαι.

VER. 8. διαθήκην περιτομῆς. (1) That is, *the Abrahamic covenant*, of which *Circumcision* was the seal, and which marked out his posterity as the peculiar people of the one true God. (2) The rite of *Circumcision* was the type of *Christian Baptism*; and as, under the Law, the former was the seal of covenanted mercies, and the emblem of the excision of sinful lusts; so is the latter an earnest of Gospel privileges, and the fountain in which all uncleanness is washed away by the blood of Christ. Males only received the sign of Circumcision, though females also were partakers of the Covenant; nor did the rite, like Baptism, confer spiritual grace.—καὶ οὕτως. (3) *And then*: as in c. xx. 11. John iv. 6. Properly speaking, περιτμηθεὶς is understood.

περιέτεμεν. Aor. 2 act. 3 sing. of περιτέμνω. Hence περιτομή, *Circumcision*.—πατριάρχας. Acc. pl. of πατριάρχης. See on c. ii. 29.

VER. 9. ζηλώσαντες ἀπέδοντο εἰς Αἴγ. (1) *Scil.* ὥστε ἀπάγεσθαι αὐτόν. Thus also in Herod. II. 5. τὴν μὲν αὐτίων ἐς Λιβύην, τὴν δὲ ἐς τὴν Ἑλλάδα ἀπέδοντο. Compare 2 Macc. iv. 32. Hom. Od. P. 442. (2) It was *from envy* of the partiality which their father conceived for Joseph, and of his elevation foreshewn in his remarkable dreams, that his brethren sold Joseph into Egypt. See Gen. xxxvii. 3. 11.

2. What judgments are referred to?

VER. 8. 1. What do you understand by διαθήκη περιτομῆς?

2. Compare the Jewish rite with the corresponding Christian rite, shewing the points of agreement and difference. (A. γ. v.) 3. Give the full import of καὶ οὕτως.

VER. 9. 1. Supply the ellipsis after ἀπέδοντο. 2. What excited the jealousy of the Patriarchs?

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ζηλώσαντες. Nom. pl. aor. 1 part. of ζηλώω, *to envy*; from ζηλος. See above, on c. v. 17.—ἀπέδοντο. Aor. 2 mid. 3 pl. of ἀποδίδωμι. See on c. v. 2.

VER. 11. χοράσματα. *Sustenance*. As derived from χόρος, *a grazing enclosure*, the word properly signifies *food for cattle*. Compare Arist. Pac. 139. The verb χοράζειν, however, is used with reference to the *food of men* in Matt. v. 6. xiv. 20. Luke xvi. 21. Arrian. Epict. i. 9. Athen. Deip. xv. 14.

VER. 13. ἐν τῷ δευτέρῳ. Supply χρόνῳ. Of the two journeys of the patriarchs into Egypt, see Gen. xlii—xlv.

VER. 14. ἐν ψυχαῖς ἑβδομηκονταπέντε. (1) There is an ellipsis of the participle συνισταμένην. (2) In Gen. xlv. 27. Deut. x. 22. the number is said to be *three score and ten*. The LXX indeed give 75 in the former passage; but they distinctly include *nine* sons or grandsons of Joseph, whereas *two only* were born when Jacob arrived in Egypt. Now as Jacob himself is named separately, and Joseph and his two sons were already in Egypt, there were only 66 of Jacob's descendants who went down with him; and if to these the *nine* surviving wives of his sons be added, Stephen's statement, which seems to have been traditional, will be verified. The wives of Judah and Simeon appear to have been dead (Gen. xxxvii. 12. xlv. 19.), and those of the other brethren were clearly included in the company (Gen. xlv. 19.). This then seems to be the best method of solving the difficulty.

VER. 16. μετετέθησαν. (1) The nominative is οἱ πα-

VER. 11. Explain and illustrate the word χοράσμα.

VER. 14. 1. What is understood with ἐν ψυχαῖς ἑβδομηκονταπέντε? 2. Of what number is Jacob's family said to have consisted in the book of Genesis; and how do you reconcile the statement of Stephen with that of Moses?

VER. 16. 1. Where was Jacob buried; and what therefore is the subject nominative to μετετέθησαν?

τέρεις only, exclusive of Jacob, who was buried in the cave at Macpelah (Gen. l. 13.). Joseph, having been embalmed in Egypt, was buried in Sychem (Gen. l. 25. Josh. xxiv. 32.); and though the fact is not recorded in Scripture, it is probable that his immediate descendants, as well as those of the other patriarchs, reposed in the same spot. (2) *Sychem*, called also *Shechem* and *Sychar* (John iv. 5.), was a small town near Samaria, about 40 miles north of Jerusalem. Its modern name is *Nap-lous*.—ὁ ὠνήσατο Ἀβραάμ. (3) It was *Jacob*, not *Abraham*, who purchased the burying-place in Sychem; and it is anything but likely that St Stephen would have confounded the transaction with the similar purchase made by Abraham from Ephron the Hittite. Compare Gen. xxiii. 10. xxxiii. 19. Doubtless therefore there is a corruption in the text, introduced by some blundering copyist, who imagined that some nominative was required by the verb ὠνήσατο, and stumbled upon the wrong one.—τιμῆς ἀργυρίου. See on c. v. 8.—Ἐμμόρ τοῦ Συχέμ. (4) Hamor was the *father* of Sychem; so that πατρός is the noun to be supplied. Although the ellipsis is somewhat rare, it occurs in Ælian. V. H. v. 11. XIII. 30.

μετετέθησαν. Aor. 1 pass. 3 pl. of μετατίθημι. So ἐτέθησαν, from the simple verb.—ὠνήσατο. Aor. 1 mid. 3 pl. of ὠνόεμαι,—οὔμαι.

VER. 17. ὁ χρόνος τῆς ἐπ. ἧς ὤμοσεν. (1) *The time of the fulfilment of the promise, &c.* subaud. τῆς πληρώσεως. Of the government of ἧς, see on c. i. 1. So again

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2. By what other name is *Sychem* called; where was it situated; and what is its modern name? 3. Whence is it probable that Abraham is here represented to have been the purchaser of the piece of land from Hamor of Sychem? 4. Point out the relationship between Hamor and Sychem; and illustrate the ellipsis which must be supplied.

VER. 17. 1. Complete the sense by inserting the necessary word before τῆς ἐπαγγελίας.

in v. 45, we have ὧν for ἃ.—ἠϋξήτεν ὁ λαὸς κ. τ. λ.  
(2) From the 75 individuals, who had settled with Jacob in Egypt, had sprung up, at the time of the Exodus, a population amounting to 600,000 men, besides children. See Exod. xii. 37.

ὤμοσεν. Aor. 1 act. 2 sing. of ὀμνυμι.—ἠϋξήσεν. Aor. 1 act. 3 sing. from αὐξάνω.—ἐπληθύνθη. Aor. 1 pass. 3 sing. from πληθύνω.

VER. 18. βασιλεὺς ἕτερος. (1) Not only *another king*, but a king of another dynasty. Joseph. Ant. II. 1. Αἰγύπτιοι, ὧν ἦσαν εὖ ὑπὸ Ἰωσήπου τετυγχότες διὰ χρόνον μῆκος λήθην λαβόντες, καὶ τῆς βασιλείας εἰς ἄλλον οἶκον μετεληλυθυίας, δεινῶς ἐνύβριζον τοῖς Ἰσραηλίταις. Compare Exod. i. 8.—οὐκ ᾔδει. (2) *Knew not*; i. e. *did not esteem, or regard*. The verb εἶδειν is used in a like sense in 1 Thess. iv. 4. v. 12.

VER. 19. κατασοφισάμενος. (1) *Dealing treacherously*: as in Exod. i. 10. LXX. So Judith v. 11. καὶ ἐπανεῖστη αὐτοῖς ὁ βασιλεὺς Αἰγύπτου, καὶ κατασοφίσαντο αὐτοὺς ἐν πόνῳ καὶ ἐν πλίνθῳ, καὶ ἐταπείνωσαν αὐτούς. Philo thus expresses the meaning of the word in Vit. Mos. I. p. 603. τὴν ἰσχυρὴν αὐτῶν ἀφαιρεῖν ἐπινοίας ἀνοσιουργοῖς ἐμηχανᾶτο. The reference is clearly to Pharaoh's subtle attempts at the destruction of the Israelites, by overworking the parents, and drowning the male children.—τοῦ ποιεῖν ἕκθετα τ. β. αὐτῶν. (2) *In respect of the exposition of their children*: subaud. περί. See above, on c. iii. 12. (3) The phrase ποιεῖν ἕκθετα is equi-

2. To what extent had the Israelites increased in the interval between Jacob's arrival in Egypt and the Exodus?

VER. 18. 1. What is implied in the expression βασιλεὺς ἕτερος; and how does Josephus mark the circumstance? 2. What is the signification of εἶδειν in this place?

VER. 19. 1. Explain and illustrate the meaning of the verb κατασοφίζεσθαι, and advert to the policy which it is intended to describe. 2. How is τοῦ ποιεῖν ἕκθετα governed? 3. To what is the phrase ποιεῖν ἕκθετα equivalent; and of what custom is it properly used?

valent to ἐκτίθεσθαι, which is a term appropriately used of the *exposition of children* to destruction; as in Eur. Ion. 18. βρέφος ἐκτίθησιν ὡς θανούμενον. Compare Herod. i. 112. sqq. Eur. Phœn. 25. Arist. Ran. 1190. See also on v. 21. An adjective is thus frequently used with the verb ποιεῖν, to which it gives its meaning. Thus in John xvi. 2. ἀποσυναγώγους ποιεῖν, *to excommunicate*. Compare Matt. xii. 16. John vii. 23. Xen. Cyr. viii. 4. 33. So likewise in Latin, Ovid. Met. v. 480. *Vitiata fecit*, for *vitiavit*.—εἰς τὸ μὴ ζωογονεῖσθαι. *In order that they might not be preserved alive*. (4) From γίνεσθαι (γενόμεναι), the verb ζωογονεῖν signifies, in classical Greek, *to generate*, or *produce life*, as in Diod. Sic. i. 88; but in the LXX. and New Testament it is always *to preserve life*. See Gen. vi. 19. Exod. i. 18. 22. Judg. viii. 19. 1 Kings xx. 31. 1 Sam. xi. 6. Luke. xvii. 32.

ἐκθετα. Acc. pl. neut. of verbal adj. ἐκθετος,—ον, *exposed* to the chance of death; from ἐκτίθημι.—βρέφη. Acc. pl. contr. of βρέφος, *an infant*.

VER. 20. ἀσπεῖος τῷ Θεῷ. (1) That is, *exceedingly beautiful*. In the Hebrew idiom, the name of *God* is frequently used with an adjective as a superlative adjunct, denoting *perfection*. See Gen. xxx. 8. Exod. iii. 1. 1 Sam. xiv. 15. Ps. xxxvi. 6. lxxx. 10. Isai. xxix. 1. Jonah iii. 3. Mark xi. 21. The expression indeed may simply indicate that the beauty of Moses was an especial gift of God; though the above interpretation exactly coincides with the description of Josephus (Ant. ii. 9. 7.), who calls him παῖδα μορφῇ θεῖον. In like manner, such epithets as οὐράνιος and δαιμόνιος are employed by Greek writers to express any high degree of excellence, as in Hom. Il. A. 131. Γ. 16. Theocr. Idyl. i. 32.

4. Give the derivation and import of the verb ζωογονεῖν.

VER. 20. 1. Of what significations will the expression ἀσπεῖος τῷ Θεῷ admit, and which appears to be preferable?



Arist. Ran. 793. (2) Properly ἀστέιος denotes *civic*, as distinguished from ἀγροϊκός, *rustic*; and thence *polite* and *elegant*, as are usually the inhabitants of *cities* in comparison of *countrymen*. *Urbanus* is similarly applied in Ovid. Pont. i. 8. 29. Ter. Adelph. i. 1. 17. The sense of this passage recurs in Heb. xi. 23.

ἐγεννήθη. Aor. 1 pass. 3 sing. of γεννάω.—ἀνετράφη. Aor. 2 pass. 3 sing. of ἀνατρέφω.

VER. 21. ἐκτεθέντα δὲ αὐτὸν, ἀνείλετο αὐτὸν κ. τ. λ. (1) Either the construction is by means of an *accusative absolute*, or αὐτὸν is unnecessarily repeated, as in Mark iv. 16. viii. 1. ix. 27. Compare also Xen. Cyr. i. 3. 15. (2) In opposition to ἐκτίθεται, used of the *exposition* of children, the verb ἀναιρεῖν denotes the *preservation* of those who are exposed. Thus Arist. Nub. 531. ἐξέθηκα· παῖς δ' ἑτέρα τις λαβοῦσ' ἀνείλετο. In a sense somewhat similar, *infantem tollere* is used in Ter. And. i. 3. 14. Hec. iv. 1. 61. Plaut. Truc. ii. 4. 45.

ἐκτεθέντα. Acc. sing. part. aor. 1 pass. of ἐκτίθημι.—ἀνείλετο. Aor. 2 mid. 3. sing. of ἀναιρεῖν.—ἀνεθρέψατο. Aor. 1 mid. 3 sing. of ἀνατρέφω.

VER. 22. πάση σοφίᾳ Αἰγ. (1) The *wisdom* or *learning* of the Egyptians comprised astrology, music, medicine, arithmetic, geometry, sacred hieroglyphics, &c. (2) It is thus described by Philo (Vit. Mos. i. p. 606.):—ἀριθμοὺς μὲν οὖν καὶ γεωμετρίαν, τὴν τε ῥυθμικὴν καὶ ἀρμονικὴν καὶ μετρικὴν θεωρίαν, καὶ μουσικὴν τὴν σύμπασαν, Αἰγυπτίων οἱ λόγιοι παρέδωκαν· καὶ προσέτι τὴν διὰ συμβόλων φιλοσοφίαν, ἣν ἐν τοῖς λεγομένοις ἱεροῖς γράμ-

2. Give the primary import of the adjective ἀστέιος, and illustrate its usage in an applied sense.

VER. 21. 1. What is the construction employed in this verse? 2. Explain and illustrate the sense in which ἀναιρεῖν is here used.

VER. 22. 1. What do you understand by πάση σοφίᾳ Αἰγυπτίων? 2. Quote a passage from Philo illustrative of the expression, and refer to other authorities, sacred and profane, which bear upon the point.

μασιν ἐπεδείκνυντο. Macrobius (Saturn. i. 16.) calls Egypt *mater artium*; and her science is extolled both by sacred and profane writers. See 1 Kings iv. 30. Isai. xix. 11, 12. Herod. ii. 84. 160. vii. 164. Val. Max. viii. 7. 2.—*δυνατός ἐν λόγοις καὶ ἐν ἔργοις*. (3) In Exod. iv. 10. Moses calls himself *slow of speech*; nor doth this defect appear to have been removed. Compare Exod. iv. 16. vi. 12. Hence *δυνατός ἐν λόγοις* will indicate *force of argument* rather than the *powers of eloquence*; and this is ascribed to him in Joseph. Ant. iii. 1. 4. Moreover, since it would be anticipating the order of events to understand ἔργα of his miracles in Egypt; it is possible that Stephen may allude to a Jewish tradition, recorded also by Josephus (Ant. ii. 10.), that Moses headed an Egyptian army against the Æthiopians. Perhaps, however, the phrase may simply be intended to describe, in general terms, *a wise and active statesman*. Thus λόγος and ἔργον are frequently combined in the best writers.

ἐπαιδεύθη. Aor. 1 pass. of παιδεύω, *to instruct*; from παῖς.—*δυνατός*. Verbal adj. from δύναμαι.

VER. 23. τεσσαρακονταετῆς χρ. (1) The age at which Moses left the court of Pharaoh is not mentioned in Scripture; but there is a Talmudic tradition, which Stephen may have followed, that he lived in Egypt forty years, in Midian forty years, and served Israel forty years. There is, however, another tradition that he was only twenty years old at the end of the first period.—ἀνέβη ἐπὶ τ. κ. αὐτοῦ. (2) The nominative to be supplied

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3. What do you conceive to be the purport of the expression *δυνατός ἐν λόγοις καὶ ἐν ἔργοις*, as compared with the account which Moses himself has given in the book of Exodus?

VER. 23. 1. Whence did Stephen ascertain the age of Moses at the period of his quitting Egypt; and is the tradition invariable?  
2. Supply the nominative which is understood before ἀνέβη.

is *διαλογισμός*, which is given in Luke xxiv. 38.—*ἐπισκέψασθαι*. (3) Properly the verb signifies *to observe attentively* (Ps. xvi. 3. Isai. xxvi. 16. LXX.); and thence *to visit*, as the sick and afflicted, with a view to their relief. Such was clearly the object of Moses in visiting his suffering brethren. Compare Matt. xxvi. 36. Luke i. 68. 1 Tim. v. 10. James i. 57. So Lucian. Philopseud. 6. *ροσοῦντα ἐπισκεψάμενος*.

*ἐπληροῦτο*. Imperf. pass. 3 sing. contr. of *πληρώω*.—*ἀνέβη*. Aor. 2 act. 3 sing. of *ἀναβαίνω*.

VER. 24. *πατάξας τὸν Αἴγ.* (1) From Exod. ii. 11. sqq. it appears that Moses slew the Egyptian, and buried him in the sand; so that *πατάσσειν*, *to smite*, here signifies *to inflict a mortal stroke*; and it has the same sense in Plut. Alcib. p. 205. *πατάξαντος ἐγχειριδίῳ καὶ διαφθείραντος*. Compare Matt. xxvi. 31. (2) As the same verb is also used of the Egyptian's attack upon the Israelites, the retaliation was justified by Gen. ix. 6; and there was moreover a particular law of Egypt, bearing directly upon the point, to this effect:—*ἐάν τις ἐν ὁδῷ κατὰ τὴν χώραν ἰδὼν φονερόμενον ἄνθρωπον, ἢ καθ' ὁδοῦ βιβαίον τι πάσχοντα, μὴ ῥύσαιοτο, δυνατὸς ὢν, θανατῷ περιπεσεῖν ὥφειλεν*. See Diod. Sic. I. 77.

*ἀδικούμενον*. Acc. sing. part. pr. pass. contr. of *ἀδικέω*.—*ἡμύνατο*. Aor. 1 mid. 3 sing. of *ἀμύνω*.—*καταπονουνμένῳ*. Dat. sing. part. pr. p. cont. of *καταπονέω*, *to afflict, to aggrrieve*; from *πόνος*.

VER. 25. *ἐνόμιζε δὲ συνιέναι κ. τ. λ.* Upon what grounds Moses entertained the notion, that his countrymen were

3. What is the exact meaning of the verb *ἐπισκέπτεσθαι*; and does it clearly indicate the object of Moses?

VER. 24. 1. In what sense is *πατάσσειν* here used? 2. Shew that Moses was justified in taking vengeance on the Egyptian, and cite a law of the country bearing on the point.

VER. 25. What may have induced Moses to suppose that the Israelites would understand the object he had in view, and accept his services?

prepared to receive him as God's minister in putting an end to the oppression under which they laboured, does not appear. Probably it was founded upon the promise made to Abraham, of which the accomplishment was drawing near (v. 17.); and he might have expected that his interference in their behalf would lead them at once to accept him as their deliverer. But the time was not yet come.

συνιέναι. Inf. pr. of συνίημι.—συνῆκαν. Aor. 1 act. 3 pl. of the same.

VER. 26. συνήλασεν αὐτοὺς εἰς εἰρήνην. *Exhorted them to peace.* The verb συνελαύνειν properly implies *compulsion*; as in Plut. Cæs. p. 728. συναλυνόμενος ἄκων εἰς εἰρήνην. Here, however, it merely conveys the idea of *moral force* or *persuasion*; as *precibus cogere*, in Hor. Epist. i. 9. 3.

VER. 29. ἐν γῇ Μαδιάμ. (1) The land of *Madian*, or *Midian*, was an extensive and comparatively unknown tract in Arabia Petraea, on the Eastern side of the Red Sea. It took its name from Madian, a son of Abraham by Keturah (Gen. xxv. 2.). (2) During his stay in this country, Moses married *Zipporah*, daughter of *Jethro* (Exod. iii. 1. Numb. x. 29.), otherwise named *Reuel* (Exod. ii. 18.). By her he had two sons, *Gershom* and *Eliezer* (Exod. xviii. 3, 4.); to whom Stephen alludes.

ἐφυγε. Aor. 2 act. 3 sing. of φεύγω.—πάροικος. *A sojourner in a foreign home*; from παρὰ and οἶκος.—ἐγέννησεν. Aor. 1 act. 3 sing. of γεννάω.

VER. 30. πλ. ἐτῶν τεσσαράκοντα. (1) The time which Moses remained in Midian, bringing his age to eighty

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VER. 26. Does the verb συνελαύνειν here imply *force* or *persuasion*?

VER. 29. 1. Where was the land of Midian? 2. Whom did Moses marry; and what were the names of his two sons?

VER. 30. 1. Do the Hebrew Scriptures mention the term of Moses' stay in Midian?

years, is not mentioned in the Hebrew Scriptures; so that here also Stephen probably followed the tradition already mentioned.—ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ. (2) According to Exod. iii. 1. it was at Horeb that God spake to Moses from the burning bush; but as this is a small plain or lower summit, a little to the south west of the highest peak of the mountain range which bears the general name of *Sinai*, there is no real discrepancy. The modern name of the ridge is *Mount St Catharine*, so called from the Convent built upon it; and the two peaks are known as the *Djebel Mousa*, or the *Mount of Moses*, and *Djebel Oreb*, respectively. Since *Horeb* is a general name for *Desert* it is here perhaps explained by ἐρημος.—ἄγγελος κυρίου. (3) The *Angel of Jehovah*, who appeared to the Patriarchs, and, as the *Messenger of the covenant*, conducted the Israelites out of Egypt (Exod. xxiii. 20. xxxii. 34.); and who is commonly believed to have been the *Second Person* in the Trinity. See above on v. 2; and compare infra v. 38.—ἐν φλογὶ πυρὸς βάτου. (4) For βάτου πυρουμένου. Similar forms of expression will be found in Ps. civ. 4. LXX. 2 Thess. i. 8. Heb. i. 7. Xen. Mem. iv. 3. 7. Polyb. v. 8, 9.

πληρωθέντων. Gen. pl. part. aor. 1 pass. of πληρόω. Gen. abs.—ᾤφθη. See on v. 2.—ὄρους. Gen. sing. contr. of ὄρος,—eos.—φλογί. Dat. of φλόξ.

VER. 32. ἐγὼ ὁ Θεὸς κ. τ. λ. See above, on c. iii. 13.—ἐντρομος δὲ γενόμενος M. A notion prevailed not only among the Jews, but among the antients generally, that the manifestation of the Deity, or the appearance of an angel, foreboded some impending danger. See Gen.

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2. Is the scene of the *Burning Bush* incorrectly stated by Stephen; and what is the modern name of *Sinai*? 3. Who was the ἄγγελος κυρίου, who appeared to Moses? 4. Explain the expression ἐν φλογὶ πυρὸς βάτου.

VER. 32. To what may the alarm of Moses be attributed?

xxxii. 30. Exod. xxiv. 10, 11. Deut. iv. 33. v. 26. Judg. vi. 22. xiii. 22. Isai. vi. 5. Hom. II. γ. 131. Pausan. Phoc. x. 32. Hence then the natural cause of the alarm of Moses.

ἐντρομος. *Trembling with alarm*; from τρόμος, and thus from τρέω.—κατανοῆσαι. Infin. aor. 1. act. of κατανοέω, *to observe attentively, to investigate*; from κατὰ intensive, and νοέω. Compare Luke xii. 24. James i. 23.

VER. 33. λῦσον τὸ ὑπόδημα τ. π. σου. The Rabbins observe, with reference to Josh. v. 17, that, wherever the divine Majesty is displayed, to tread with sandals is prohibited; since the priests do not minister in the Sanctuary unless they be unsandalled. See *Schemoth* R. p. 936. There is also an allusion to the practice in Juv. Sat. vi. 158. *Observant ubi festa, mero pede sabbata reges*. Pythagoras enjoined his followers, as a mark of reverence, θύειν ἀνυποδέτους, καὶ πρὸς ἱερὰ προσιέναι (Jamblich. Vit. Pyth. cc. 89. 105.); and in the East, at the present day, they put off their sandals on entering a place of worship.

λῦσον. Imp. aor. 1. act. 2. sing. of λύω, *to loose*.—ἔστηκας. Perf. act. 3. sing. of ἵστημι.

VER. 34. ἰδὼν εἶδον. An emphatic form after the Hebrew idiom. Compare 1 Macc. v. 40. Heb. vi. 14. Examples of a similar kind are not, however, wanting in Greek. Thus Herod. iv. 25. καταφεύγων καταφύγη. Arrian. Ind. iv. 15. ἰδὼν ᾔδω.—καὶ νῦν δεῦρο. See on v. 3.

κάκωσιν. Acc. sing. of κάκωσις, *ill-treatment, oppression*; from κακός.—στεναγμοῦ. Gen. sing. of στεναγμός, *groaning, lamentation*; from στένω.—ἐξέλθω. Infin. aor. 2. mid. of the v. irr. ἐξαίρω.

VER. 33. Is not the divine command to Moses, that he should put off his shoes, in accordance with a practice commonly prevalent among the Jews; and are there not other examples of it?

VER. 34. What is the force of the expression ἰδὼν εἶδον; and does it belong to the Hebrew idiom exclusively?

VER. 35. ἄρχοντα καὶ λυτρωτήν. (1) In connexion with the preceding clause, there is here a manifest comparison between the wickedness of those who rejected Moses, and those who denied Christ; with an especial reference to the reproof in vv. 51, 52. Compare also Luke xii. 14.—ἐν χειρὶ ἀγγέλου. *By the mighty aid of the angel.* See on cc. i. 3. iv. 28.—ἐν τῇ βάτῳ. (2) In Classical Greek βάτος is masculine; but in the later writers, and in the New Testament, it is feminine. See Mark xii. 26. Luke vi. 44. xx. 37. Theophr. H. Plant. III. 18. Dioscor. iv. 37.

ἠρνήσαντο. Aor. 1 mid. 3 pl. of ἀρνέομαι. See on c. iii. 13. δικαστήν. Acc. sing. of δικαστής, -ου, *a judge*; from δίκη.—λυτρωτήν. Acc. sing. of λυτρωτής, *a deliverer*; from λύτρον, *a ransom*. Hence applied to *Christ*, as the *redeemer* of mankind by the *price of his blood*. Compare Tit. ii. 14. Heb. ix. 12. 1 Pet. i. 18.

VER. 36. ἐν ἐρυθρᾷ θαλάσσῃ. (1) The *Red Sea* is a narrow gulf, about 1400 miles in length, and lying between Arabia on the east, and Arabia and Abyssinia on the west. It was at the northern extremity that the waters were miraculously divided for the passage of the Israelites; and tradition has marked the spot, which is thence called *Bahr al Kolsum*, or the *Sea of Destruction*. (2) The epithet, by which it is distinguished, originated with the *Edomites*, or descendants of *Esau*, who was so called from his *red* or *tawny* complexion; and the vulgar error, which referred the name to the colour of its waters, is thus exposed in Q. Curt. VIII. 9. *Ne colore quidem abhorret a cæteris: ab Erythra rege inditum est nomen; propter quod ignari rubere aquas credunt.*

VER. 35. 1. Point out the force with which the allusion in this verse bears upon the main object of Stephen's address. 2. Is βάτος always found in the feminine gender?

VER. 36. 1. Where is the *Red Sea*; and at what part of it was the passage of the Israelites effected? 2. Whence is the name derived; and what writer has exposed the vulgar error respecting the colour of its waters?

VER. 37. προφήτην ὑμῖν κ. τ. λ. See above, on c. iii. 22.

VER. 38. τῇ ἐκκλησίᾳ. (1) *The congregation or assembly*; i. e. the multitude assembled at the foot of Mount Sinai, who then constituted the *Church of God*. See on c. ii. 47.—λόγια ζῶντα. (2) That is, *the Mosaic Law*; which is called ζῶν, *life*, in Deut. xxxii. 47. It appears, however, from Gal. iii. 21. that the epithet does not mean *life-giving*; but *true* and *authoritative* as proceeding from the *living God*. In a somewhat similar sense we have μαντεῖα ζῶντα in Soph. Œd. T. 481.

VER. 39. εἰς Αἴγυπτον. Not to the *country*, but, as it appears from the following verses, to the *idolatry* of Egypt.

ὑπήκοοι. Nom. pl. of the verbal adj. ὑπήκοος, *obedient*; from ὑπακούω.—ἀπώσαντο. Aor. 1 mid. 3 pl. of ἀπωθέω.—ἐστράφησαν. Aor. 2 pass. 3 pl. of στρέφω.

VER. 40. ὁ γὰρ Μωσῆς οὗτος, κ. τ. λ. The nominative absolute. Examples of this construction, which seems to arise from a sentence passing into a different form from that which the writer had at first intended to adopt, occur frequently in all writers. Compare c. xx. 3. Matt. xii. 36. Luke xiii. 4. John vii. 38. Rom. viii. 3. Gal. i. 20. Thucyd. vi. 362. Chrysost. ix. 124; and see Matt. Gr. Gr. §. 610. The regular construction would have been τῷ γὰρ Μωσῇ τούτῳ οὐκ οἶδαμεν τί γέγονεν. Of the sense conveyed by the pronoun οὗτος, see on c. v. 28.

ποιήσον. Imper. aor. 1 act. 2 sing. of ποιεῖω.—προπορεύσονται. Fut. 1 mid. 3 pl. of προπορεύω. The gen. is governed by the preposition.

VER. 38. 1. How is ἐκκλησία to be rendered in this place? 2. What is meant by λόγια ζῶντα; and what is the import of the distinctive epithet?

VER. 39. In what sense did the Israelites seek to return to Egypt?

VER. 40. Explain the construction ὁ γὰρ Μωσῆς οὗτος, κ. τ. λ.



VER. 41. καὶ ἐμοσχοποίησαν κ. τ. λ. (1) See Exod. xxxii. 1. sqq. The *Calf* was obviously selected upon this occasion as the object of adoration, as well as by Jeroboam afterwards (1 Kings xii. 28. sqq.), in imitation of the worship of *Apis* or *Osiris*, which the Israelites had witnessed in Egypt, under the form of a *Bull*. See Herod. III. 28. Lucian. de Sacrif. c. 15. (2) It seems that Aaron endeavoured to adapt the idolatrous worship of Egypt to that of the true God; for he proclaimed a feast, not to *Apis*, but to *Jehovah*. A similar idea lies probably at the bottom of the adoration offered to the images and relics of the saints in the Romish Church; but it is certain that the multitude are altogether incompetent to such distinctions.—ἀνήγαγον θυσίαν. (3) *They offered sacrifice*; in which sense the phrase is also used by Herod. II. 60. Probably it arose from the custom of *leading* the victim *up* the steps of the altar. Compare also 1 Kings iii. 15. 2 Chron. xxix. 21. LXX.

ἐμοσχοποίησαν. Aor. 1 act. 3 pl. of μοσχοποιέω, -ω, *to make a calf*; from μόσχος and ποιέιν. The verb was evidently coined for the occasion, after the manner of several like formations in the LXX.—εἰδώλω. Dat. of εἶδωλον, *an image or representation*; from εἶδος, *form*. Thence, in a Theological sense, *an idol*.—εὐφραίνοντο. Imperf. mid. 3 pl. of εὐφραίνω.

VER. 42. ἔστρεψε. (1) Some supply γνῶμην, as in Joseph. Ant. VI. 7. 5; and others τρόπους, as in Arist. Nub. 88. Rather understand ἑαυτὸν which is frequently omitted. See on c. iii. 26. Probably, however, τὸ πρόσωπον αὐτοῦ, as in Isai. lxiv. 7, is preferable. God is said *to turn away his face*, when he is angry with his

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VER. 41. 1. Whence did the Israelites adopt a *Calf* as the object of their idolatrous worship? 2. Who was probably the real object of adoration in this instance; and to what has a similar notion given rise in the Church of Rome? 3. In what did the phrase ἀνάγειν θυσίαν probably originate?

VER. 42. 1. How may the ellipsis be supplied with ἔστρεψε; and what does the expression indicate?

people. See Deut. xxxi. 17. Psal. xxi. 26. xxvi. 14.—*παρέδωκεν*. (2) *Gave them up*; as in Rom. i. 24. Theophylact explains the verb by *είασεν*. It is to be understood that God permitted this, not as sanctioning the sin, but in withdrawing his protection and guidance from the sinners.—*τῇ στρατιᾷ τοῦ οὐρανοῦ*. (3) *The hors of heaven*; i. e. *the heavenly bodies*, which are so called from their vast number and beautiful arrangement. The Israelites had witnessed their worship in Egypt.—*ἐν βιβλῳ τῶν προφητῶν*. (4) *In the book of the 12 minor prophets*; which, according to the Hebrew division, were comprised in one roll or volume. See Wisd. xlix. 10. The citation is from Amos v. 25.—*μὴ σφάγια κ. τ. λ.* (5) The interrogative form of the sentence implies a strong negation; for, though the Israelites did sacrifice to God in the wilderness (Exod. xxiv. 4. sqq. Numb. vii. 9.), they did not sacrifice to him *exclusively*. Compare 1 Cor. ix. 9.

VER. 43. ἀνελάβετε τὴν σκηνὴν τοῦ Μ. *Ye took up the tabernacle of Moloch*. (1) Another name of this deity was *Milcom*, which, as well as *Moloch*, signifies a *king*. He was the principal divinity of the Ammonites and Moabites; children were sacrificed to him; and he was represented as a brazen idol, having the face of a calf, and with arms outstretched to receive his victims. Solomon built him a Temple; and these human sacrifices were offered to him in the *valley of Hinnom*, which was regarded as the emblem of Hell, and also called *Tophet*, from the practice of drowning the cries of the children, who were placed in his hands heated red hot to receive

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2. How is *παρέδωκε* to be understood? 3. What are meant by *τῇ στρατιᾷ τοῦ οὐρανοῦ*? 4. What was the *Book of the Prophets*; and where is the citation from it found? 5. What is implied in the interrogative form of the citation?

VER. 43. 1. Give a brief account of the idol *Moloch*, and of the manner in which he was worshipped.

them, by the beating of a drum (*Toph.*). See 1 Kings xi. 7. 2 Kings xxi. 3, 4. xxiii. 10. Jerem. xix. 5, 6. xxxii. 35. Ezek. xvi. 20, 21. (2) The account which Diodorus Siculus and others have given of the barbarous rites which attended the worship of *Saturn* at Carthage, renders it more than probable than the two Deities were identical, except in name; and the worship itself appears to have had some reference to the *Sun*, as *King of Heaven*. See Euseb. Præp. Ev. iv. 16, 17. Porphy. de Abst. II. 53. (3) From the rapid transition, in the next verse, to the *Tabernacle of Witness*, it should seem that that of *Moloch* was a kind of ark, made in imitation of it, in which the idol was enshrined. In the verb ἀνελάβετε, there is an allusion to the pompous *elevation* of this shrine, which the priests carried on their shoulders in procession.—τὸ ἄστρον τοῦ θεοῦ ὑμῶν 'Ρεμφάν. (4) In Hebrew *Chiun*: but the two names are synonymous, the one being the Coptic, and the other the Jewish, name of the same deity. The LXX have 'Ραιφάν. Some have thought that *Saturn* is here also intended, who was worshipped under the image of a star; others suppose *Ashtaroath*, or the *Moon*; but perhaps *Sirius*, or the *dogstar* is meant, of which the heliacal rising announced the approaching inundation of the Nile.—τοὺς τύπους. (5) *Images*; as in Joseph. Ant. i. 19. 11. So Polyb. v. 9. 3. θεῶν τύπους.—Βαβυλῶνος. (6) The LXX. read Δαμασκοῦ, with the Hebrew. As the Israelites were carried beyond both *Damascus* and *Babylon* into the cities of the Medes (2 Kings xvii. 6.), the variation, though probably an error of the transcribers, is not important.

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2. With what heathen Deity may he be identified; and of what were they the representatives? 3. What was the σκηνὴ τοῦ Μολόχ; and what is implied in the verb ἀνελάβετε? 4. What remarks have you to offer respecting the god *Remphan*? 5. In what sense is τύπος here used? 6. As ἐπέκεινα Βαβυλῶνος is not the reading of the original, does it correspond with fact?

μετουκίω. See above on v. 4.—ἐπέκεινα. *Beyond*. An adverb compounded of ἐπὶ and ἐκείνα, with τὰ μέρη understood. It occurs in Herod. III. 115. Eur. Hipp. 1189.

VER. 44. ἡ σκηνὴ τοῦ μαρτυρίου. (1) *The Tabernacle of witness*; so called (Exod. xxxviii. 21.) either as affording a visible proof of God's presence and protection, or because it contained the *ark of the covenant*, enclosing the two tables of the Law, whereby his authority over his chosen people was testified. Compare Heb. ix. 3, 4. For an account of the Tabernacle, which was set up by Moses in the first year after the departure of the Israelites from Egypt, see Exod. xxiv. sqq. xxxvi. sqq. (2) As one part of the accusation brought against Stephen was blasphemy against the Holy Place; he now proceeds to refute the charge by asserting the divine appointment both of the Tabernacle and Temple.—κατὰ τὸν τύπον ὃν ἑώρακεν. (3) There is a tradition that a fiery model of the Temple descended from heaven, according to which Moses was directed to fashion it; but it is sufficient to infer that a mental impression of its form and furniture was divinely communicated to him. See Exod. xxv. 9. 40. xxvi. 30. Heb. viii. 5.

παράσιν. Dat. pl. of πατήρ.—διεδάξατο. Aor. 1. mid. 3 sing. of διατάσσω.—ἑώρακεν. Pluperf. act. 3. sing. of ὁράω.

VER. 45. διαδεξάμενοι. (1) *Receiving it* (the Tabernacle) *in succession*, namely, from those who perished in the wilderness. So in Ælian. V. H. III. 26. διαδέχεσθαι τυραννίδα. Some supply αὐτοῦς, which is far less convenient.—μετὰ Ἰησοῦ. *With Joshua*. See on c. i. 21.—ἐν τῇ κατασχέσει. (2) The dative with ἐν implies that,

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VER. 44. 1. Why is the Tabernacle set up by Moses in the Wilderness called *the Tabernacle of witness*? 2. With what view did Stephen advert to its erection? 3. Is there any Jewish tradition respecting the model from which Moses erected the Tabernacle; and does Stephen appear to have adopted it?

VER. 45. 1. How is διαδεξάμενοι to be understood? 2. What interpretation do you affix to the expression ἐν τῇ κατασχέσει τῶν ἰθύνων?

being introduced *into the land*, it was retained *there*. See above, on c. iv. 5. Some indeed would translate, *while they were taking possession*; but *κατάσχεσις* denotes the *land possessed*, rather than *the act of occupation*. Compare v. 5. *supra*. Thus also in Numb. xxxii. 5. *lxx.* δοθήτω ἡμῖν ἡ γῆ ἐν κατασχέςσει.

ἔξωσεν. Aor. 1 act. 3 sing. of ἐξωθέω,—ω.

VER. 46. εὐρεῖν σκήνωμα. (1) An expression taken from Ps. cxxxii. 5. It evidently means to *build a house or temple*; being replaced by *οικοδομεῖν οἶκον*, in the next verse. (2) Though it was David's wish to build the temple, and he had prepared the principal materials; yet because he had shed much blood in war, he was not permitted to perform the task, which devolved upon his son Solomon. See the account in 2 Sam. vii. 1 Kings vi. 1 Chron. xxii. 91.

εὑρε. Aor. 2 act. 3 sing. of εὐρίσκω. In the next clause, εὐρεῖν is the infin. of the same tense.—ἤρθησαν. Aor. 1 mid. 3 sing. of αἵρω,—ω.

VER. 48. ἀλλ' οὐχ ὁ ὑψιστος κ. τ. λ. (1) Having declared his veneration for the Temple, Stephen adds that God had nevertheless no need for such an habitation; and, though the idea would naturally arise out of the like sentiment expressed by Solomon at the dedication of the Temple (1 Kings viii. 27.), it was doubtless adopted with the view of announcing that new dispensation, under which his worship was confined to no place or people under heaven. Compare c. xvii. 24.—καθὼς ὁ προφήτης λέγει. (2) The following citation is from Isai. lxvi. 1, 2.

VER. 46. 1. What is the import of the phrase εὐρεῖν σκήνωμα? 2. Why did the execution of David's pious wish devolve upon his son?

VER. 48. 1. To what purpose was Stephen preparing to mould his argument; and what may have suggested the turn in his address? 2. From what prophet is the following citation taken?

**ὑψιστος.** A superlative, formed either from the adverb ὕψι, or the noun ὕψος.—χειροποιήτοις. Dat. pl. of the verbal χειροποιήτος, *made with hands*, from χεῖρ, and ποιεῖν. It is sometimes used *substantively*, either of a temple, or an idol; and indeed ναοῖς is generally regarded as an interpolation here.

VER. 51. σκληροτράχηλοι. (1) *Stiff-necked*. An epithet frequently applied in Scripture to the perverse Israelites, in allusion to unbroken oxen, who refuse to submit *the neck* (τράχηλος) to the yoke. See Exod. xxxiii. 5. Deut. x. 16. Prov. xxix. 1; and compare Jerem. xxvii. 8. Hos. iv. 16.—ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὠσίν. (2) Since the rite of *Circumcision* was emblematic of inward holiness, the term περιτομή is frequently applied metaphorically to *purity of heart* and *religious obedience*. Compare Levit. xxvi. 41. Jerem. iv. 4. vi. 10. Ezek. xlv. 7. 9. Rom. ii. 29. 1 Cor. vii. 19. Gal. v. 6. Phil. iii. 3. Col. ii. 11. Thus Philo (de Abr. Migr. T. i. p. 450.) remarks that τὸ περιτέμνεσθαι ἡδονῶν καὶ παθῶν πάντων ἐκτομὴν σημαίνει.—ὥς οἱ πατέρες ὑμῶν, καὶ ὑμεῖς. (3) There is here an ellipsis of οὕτως, answering to ὥς. Thus also in Matt. vi. 10. Luke vi. 31. John xx. 21. Compare Thucyd. viii. 1. (4) There is an abruptness in the conclusion of Stephen's speech, which passes suddenly from a tone of quiet argument to the vehemence of severe reprehension. He had doubtless observed the rising impatience of the populace, who were only waiting for the opportunity now afforded of putting him to death.

**ὠσίν.** Dat. pl. of οὖς, ὠτος, *an ear*.—ἀντιπίπτειν. Pres. ind. act. 2 pl. of ἀντιπίπτειν, *to fall against*; and thence *to resist, to oppose*. It is used of *warlike resistance* in Herodian. vi. 3. 13.

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VER. 51. 1. Give the derivation and meaning of σκληροτράχηλος. (B. δ. 1.). 2. Shew the force of the expression ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὠσίν. 3. Supply the ellipsis in the last clause of the verse. 4. How do you account for the abrupt transition in St Stephen's address?

VER. 52. τίνα τῶν προφητῶν κ. τ. λ. (1) A striking resemblance is observable between this part of Stephen's speech and our Lord's address in Matt. xxiii. 35. sqq. (2) In proof of the charge, see 2 Chron. xxiv. 20, 21. Nehem. ix. 26; and compare Jerem. ii. 30.—τοῦ δικαίου. See above, on c. iii. 14.

ἐδίωξαν. Aor. 1 act. 3 pl. of διώκω.—ἀπέκτειναν. Aor. 1 act. 3 pl. of ἀποκτείνω.—προδότηι. Nom. pl. of προδότης, -οῦ, a betrayer; from προδίδωμι.—φονεῖς. Nom. pl. contr. of φονεῖς, -εως, a murderer; from φονεύω.

VER. 53. εἰς διαταγὰς ἀγγέλων. (1) *At, or through, the promulgation of angels.* The expression is plainly equivalent to the following in Gal. iii. 19. ὁ νόμος διαταγεῖς δι' ἀγγέλων. Heb. ii. 2. δι' ἀγγέλων λαληθεὶς λόγος. Joseph. Ant. xv. 5. 3. ἡμῶν τὰ κάλλιστα τῶν δογμάτων, καὶ τὰ ὁσιώτατα τῶν ἐν τοῖς νόμοις, δι' ἀγγέλων παρὰ Θεοῦ μαθόντων. (2) As to the import of the noun διαταγή, the verb διατάσσειν, from which it is derived, signifies *to set in array* (Judith ii. 16. LXX. Xen. Cyr. vi. 3. 12.); and thence, in a forensic sense, *to enact, or promulgate.* Thus in Hesiod. Op. D. 276. τόνδε γὰρ ἀνθρώποισι νόμον διέταξε Κρονίων. (3) Now it is certain from Deut. xxxiii. 2. Ps. lxxviii. 17. that angels were present at the delivery of the Law on Mount Sinai; and the passages cited above are generally referred to this view of the case, which is supported by the Talmud and Philo, as well as Josephus. Some, however, by ἀγγέλων understand *lightning and thunder*, which are frequently represented as God's messengers; others, Moses and the

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VER. 52. 1. Do you trace any resemblance between this part of Stephen's speech, and one of our Lord's? 2. Verify the accusation which it contains.

VER. 53. 1. *Explain the meaning of the expression εἰς διαταγὰς ἀγγέλων.* (B. δ. 1.). 2. Give the derivation, and illustrate the meaning, both direct and applied, of the word διαταγή. 3. Mention the various interpretations which have been given of the clause, and add your reason for that which you prefer.

prophets; and others again suppose with Chrysostom, not without reason, that the plural is used, as denoting *eminence*, for the singular, with reference to that divine person whom the martyr has previously called ἄγγελος Κυρίου. See vv. 30. 38. It is at least certain that, whatever part each or all of these agents bore in the promulgation of the Law, God himself was the giver of it. Compare Exod. xx. 9.

VER. 54. διεπρίοντο ταῖς καρδίαις. See above on c. v. 33.

VER. 55. δόξαν Θεοῦ. (1) Probably the *Shechinah*, or visible manifestation of the divine presence. (2) ἑστῶτα. Christ is generally represented as *sitting* at the right hand of God (Matt. xxvi. 64. Luke xxii. 69.). He now *stood* to indicate his purpose of rendering *support* and *assistance* to his servant. Greg. M. Hom. xix. Sedere judicantis et imperantis est; stare vero pugnantis vel judicantis: Stephanus stantem vidit, quem adiutorem habuit. So also Œcumenius.

VER. 56. ἰδοὺ θεωρῶ κ. τ. λ. Although it is not necessary to suppose that the heavens actually opened, the exclamation of the martyr cannot be taken figuratively, as a mere expression of faith; but he doubtless enjoyed, under the influence of the Holy Spirit, an inward vision of the glories of heaven. Compare c. x. 10. Isai. vi. 1. Ezek. viii. 2. Rev. iv. 2.

ἀνεψυγμένους. Acc. pl. part. perf. p. of ἀνοίγω.—ἑστῶτα. See above on c. iv. 14.

VER. 57. κράζαντες δὲ κ. τ. λ. The martyrdom of

VER. 55. 1. What do you understand by Θεοῦ δόξα? 2. Is there any thing remarkable in the fact that Jesus was seen by Stephen *standing* at the right hand of God; and what is the observation of Gregory the Great on the subject?

VER. 56. What appears to have been the nature of the vision vouchsafed to the dying martyr?

VER. 57. What was the nature of the proceedings which terminated in the death of Stephen?



Stephen, like the stoning of St Paul at Lystra (c. xiv. 19.), seems to have been one of those acts of popular fury, which under the denomination of *judgments of zeal*, the Rabbins were wont to justify by the example of Phineas. A form of Law was indeed so far observed in the case, that *stoning* was the appointed punishment of *blasphemy* (Lev. xxiv. 16.), and it was inflicted in the manner prescribed; but the Jews had not now the power to put any one to death (John xviii. 31.), nor was even sentence passed with the remotest attention to judicial observances.

κράξαντες. Nom. pl. part. aor. 1 act. of κράζω.—συνέσχον. Aor. 2 act. 3 pl. of συνέχω, *to hold together*; i. e. *to stop up, to close*.—ὁμοθυμαδόν. See on c. i. 14.

VER. 58. ἔξω τῆς πόλεως. (1) It was in accordance with the Mosaic Law to bring forth the accursed thing without the camp; and capital punishments were therefore never inflicted within the city. Hence Stephen as well as our Lord, were put to death without the walls. Compare Lev. xxiv. 14. Numb. xv. 35, 36. 1 Kings xxi. 13. Heb. xiii. 12.—οἱ μάρτυρες. (2) *The witnesses* against a criminal were required by the Law to cast the first stone; after which the bystanders, satisfied of the truth of their evidence, took part in the execution of the sentence. See Deut. xvii. 7.—ἀπέθεντο τὰ ἱμάτια κ. τ. λ. (3) *The antients* laid aside the upper garment when engaged in any active employment; and so on this occasion, in order to throw the stones more readily. Compare c. xxii. 23; and see my note on Hom. Il. B. 183. (4) Saul, at whose feet the clothes were laid, under-

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VER. 58. 1. To what custom is there an allusion in the words ἔξω τῆς πόλεως? 2. Who were οἱ μάρτυρες; and what part did they take in the punishment of a criminal? 3. Why did they lay aside their garments? 4. For what purpose were they laid at the feet of Saul; and why is the incident recorded?

took the charge of them; and the circumstance is here mentioned by St Luke with reference to his subsequent celebrity both as a persecutor and an apostle. (5) Although the passage affords no precise *datum* for determining his age at this time, yet the term *νεανίας* is commonly applied to a person about 30 years old; as to David, at the time of his combat with Goliath, in Joseph. Ant. vi. 9. 2. Compare Xen. Cyr. viii. 3. Cic. Phil. ii. 21. Assuming this to be really the case, he would be nearly 60 at the time when he wrote the Epistle to Philemon, in which he calls himself Παῦλος ὁ πρῶτος (ver. 9.).

ἐλιθοβολοῦν. Imperf. act. 3 pl. contr. of λιθοβολέω, *to throw stones*; and thence *to stone to death*; from λίθος and βάλλω.—ἀπέθαντο. Aor. 2 mid. 3 pl. of ἀπορίθμημι.

VER. 59. ἐπικαλούμενον. (1) *Scil.* τὸν κύριον Ἰησοῦν. This mode of completing the sense is clearly indicated by the words which follow. Our translators incorrectly supply Θεόν. (2) Stephen died a martyr to the vital doctrine of the divinity of Christ; to whom he prayed for his murderers in precisely the same terms as our Lord himself, as he hung upon the cross, addressed the *Father*. See Luke xxiii. 46.—δέξαι τὸ πνεῦμά μου. (3) This is not only a distinct recognition of the existence of the soul in a separate state after its dissolution from the body, but a further acknowledgement of Christ's omnipotence as the Lord of life and death.

δέξαι. Imper. aor. 1 mid. 2 sing. of δέχομαι.

VER. 60. θεῖς τὰ γόνατα. (1) *Scil.* ἐπὶ τὴν γῆν. Com-

5. What may have been the Apostle's age at this time?

VER. 59. 1. How do you supply the ellipsis in this passage?  
2. To whom then is Stephen's prayer addressed; and what is the inference? 3. What other important truth does this prayer confirm?

VER. 60. 1. Complete the expression *θεῖς τὰ γόνατα*.

pare c. xxi. 5.—*μὴ στήσῃς αὐτοῖς τὴν ἄμ τ.* (2) *Weigh not out to them this sin*; i. e. the punishment due to it. There is an ellipsis of *ζυγῶ* or *σταθμῶ*, as supplied in Jerem. xxxi. 10. LXX. Herod. II. 65. (3) God is frequently represented in Scripture as weighing men's actions (1 Sam. ii. 3. Job xxxi. 6. Prov. xvi. 2. Isai. xxvi. 7. Dan. v. 27.); and both Jews and Mahometans entertained a belief that at the end of the world good and bad deeds will be weighed in two scales, and that, according as the one or the other preponderate, will be the final destiny of the doer. A similar notice is found in Virg. *Æn.* XII. 725. *Jupiter ipse duos æquato examine lances Sustinet, et fata imposuit diversa duorum.* Compare Hom. II. X. 209.—*ἐκοιμήθη.* (4) By a euphemism, very common among the antients generally, this and like words are constantly used in speaking of *death*. See 1 Kings i. 21. Jerem. li. 39. Dan. xii. 2. Mark v. 30. John xi. 11. 1 Cor. xi. 30. xv. 51. 1 Thess. iv. 14. v. 10. So Hom. II. Λ. 241. *κοιμήσατο χάλκεον ὕπνον.* Plaut. *Amphit.* I. I. 42. *His pugnis faciet hodie ut dormiam.* (5) The early Christians called their burial-places *κοιμητήρια*, *dormitories*; and hence we still employ the word *cemetery*.

## CHAPTER VIII.

CONTENTS:—*The first general persecution, and dispersion of the disciples*, vv. 1—4. *Philip the deacon preaches in Samaria*, 5—8. *Baptism of Simon Magus*, 9—13. *Mission of Peter and John to Samaria*, 14—17. *Peter's reproof of Simon*, 18—25. *Conversion of the Æthiopian Eunuch*, 26—40. (A. D. 33.).

VER. 1. *ἦν πυνευδοκῶν.* See cc. xxii. 20. xxvi. 10.

2. In what sense is *ἴσταναι* here used; and how is the ellipsis to be supplied? 3. Show that the notion, to which allusion is made, prevailed both among Jews and Heathens. 4. Illustrate the euphemistic use of the verb *κοιμάσθαι*. 5. What did the early Christians call their burial-grounds?

Gal. i. 13.—*ἐν ἐκείνῃ τῇ ἡμέρᾳ*. (1) *On that day*: which is perhaps to be taken literally. The Sanhedrim were anxious to follow up the success with which they had excited the fury of the populace against Stephen; and the persecution was accordingly set on foot by them, if the order of the context has not been disturbed, even before he was buried. Compare cc. xxii. 5. xxvi. 10. (2) Thus the Church of Jerusalem is the first on record, both as to *foundation* and *persecution*; so that the claims of the Church of Rome in either respect fall to the ground.—*πάντες δὲ διεσπάρησαν κ. τ. λ.* (3) This may explain cc. ix. 10. xi. 19. xxi. 4; and thus did this first attempt to crush the religion of Jesus in its infancy, become the means, under providence, of its diffusion among mankind.—*πλὴν τῶν ἀποστόλων*. (4) There is a tradition that the Apostles remained behind in obedience to an express command of Christ, that they should not quit Jerusalem for twelve years. Compare c. i. 8; and see Clem. Alex. Strom. vi. Euseb. H. E. v. 18.) It is at least certain that they were for a long time resident in the holy city, partly perhaps with a view to form a model Church, and partly to establish a central council of appeal in cases of emergency. See cc. i. 14. 25. ix. 26, 27. xi. 1, 2. xii. 1. sqq. xv. 2. 22. xxi. 17, 18. Gal. i. 17. iii. 1. 9.

*συνευδοκῶν*. Part. pr. (with verb auxillary instead of finite verb) of *συνευδοκέω*, to approve or sanction.—*ἀναίρεσις*. Dat. sing. of *ἀναίρεσις*, murder. See on c. v. 32.—*διωγμός*. A persecution; from *διώκω*.—*διεσπάρησαν*. Aor. 2 pass. 3 pl. of *διασπείρω*, to disperse. Hence the part. *διασπαρείς*, in v. 4.

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VER. 1. 1. How long after Stephen's death did the persecution of the Church at Jerusalem commence; and with whom did it originate? 2. Which is the first Christian Church on record; and what claims are set aside by its early foundation? 3. What were the providential effects of the persecution which followed the martyrdom of Stephen? 4. Does it appear that the Apostles continued to reside for any considerable time at Jerusalem; and what were the probable motives for their stay?

VER. 2. συνεκόμισαν. (1) *Carried forth to his burial.* Properly συγκομίζειν is used of *gathering fruits*; as in Xen. Mem. II. 8. 3. Hence it seems to have been applied metaphorically in relation to funerals, when the dead are carried to the grave, ὥσπερ θιμωνία ἄλωνος καθ' ὥραν συγκομισθεῖσα (Job v. 26. LXX.). Thus in Soph. Aj. 1047. Οὗτος, σέ φωνῶ, τόνδε τὸν νεκρὸν χεροῖν Μῆ συγκομίζειν. The Scholiast on the passage deduces the meaning of the verb ἀπὸ τῶν συναγομένων καρπῶν εἰς τὰς ἀποθήκας.—ἄνδρες εὐλαβεῖς. (2) See on c. ii. vv. 5. 10. It may be doubted, however, whether Jews or Christians are meant; but probably they were *devout Jews*, who, like Nicodemus and Joseph of Arimathea, secretly favoured the Gospel. Such persons, while the raging persecution might deter the disciples from moving the body, would deem it a religious duty to bury it. See 2 Sam. ii. 5. Tobit i. 20. ii. 3, 4. iv. 17.—ἐποίησαντο κοπετὸν μέγαν ἐπ' αὐτῷ. (3) So Gen. l. 10. ἐκόψαντο αὐτὸν κοπετὸν μέγαν. Hence the meaning and derivation of the word are at once referred to the custom, which prevailed among the antients generally, of *beating the breasts*, as a sign of lamentation. At funerals, persons were hired for the purpose. Compare Esth. iv. 3. Isai. xxii. 12. Nahum ii. 7. Zech. xii. 10. 1 Macc. ii. 70. Matt. ix. 23. xi. 17. xxiv. 30. Luke xviii. 13. Hom. II. Σ. 30. 50. X. 33. Dion. Hal. II. 19. XI. 31. Virg. Æn. I. 485. Ovid Met. II. 584. IX. 636.

VER. 3. ἐλυμάλνετο. *Ravaged.* (1) This verb is properly applied to the ravages of beasts of prey; as in

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VER. 2. 1. Explain and illustrate the meaning of the verb συγκομίζειν. 2. Where these ἄνδρες εὐλαβεῖς Jews or Christians; and by what motives were they probably actuated? 3. What is the origin and import of the word κοπετός?

VER. 3. 1. What are the primary and applied senses of the verb λυμάλνεσθαι?

Psal. lxxix. 14. LXX. ἐλυμῆνατο αὐτὴν ὡς ἐκ δρυμοῦ. Compare Dan. vi. 22. Callim. H. Dian. 155. Xen. Œcon. v. 6. Œlian. V. H. iv. 5. Palæph. Incred. xxxviii. 1. Hence it denotes metaphorically the *wild* zeal of Persecutors.—κατὰ τοὺς οἴκους. (2) *House after house*: probably those in which the Christian assemblies were held. See above, on c. ii. 46.—σύρων. (3) *Dragging away*. A word commonly used of *conveying to prison*, and including the idea of *violence*; as in Arrian. Epict. 1. 29. σύρειν εἰς τὸ δεσμωτήριον. Compare 2 Sam. xvii. 13. Luke xii. 58. So in Latin, Senec. Epist. 107. *Trahimur inviti, ducimur volentes*.

VER. 5. Φίλιππος. (1) As the Apostles remained at Jerusalem, this must have been *Philip the deacon* (c. vi. 5.); who, though he had authority to baptize, could not give the Holy Ghost by imposition of hands. See vv. 14. sqq. (2) In c. xxi. 8. he is called *Philip the Evangelist*. See the note there.—εἰς πόλιν τῆς Σ. (3) Probably the capital of Samaria, which, having been destroyed by Hyrcanus, was rebuilt by Herod the Great, and called *Sebaste*, in honour of *Augustus*. See Joseph. Ant. xv. 7. 7. (4) The *Samaritans* were partly of heathen and partly of Jewish extraction, deriving their origin from the intermarriages of the remnant of the ten tribes, and a colony of Cuthæans, sent by Esarhaddon to replace those who had been carried into captivity. Their religion was in some degree regulated by the Law of Moses; and under the direction of Sanballat they had erected a Temple on Mount Gerizim, in opposition to that of the

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2. How may κατὰ τοὺς οἴκους be understood? 3. Explain and illustrate the import of the word σύρειν.

VER. 5. 1. What office did Philip hold in the Church? (E. a. 3.) 2. How is he elsewhere designated in the Acts? 3. What city of Samaria is probably here meant? 4. Give a brief account of the *Samaritans*.

Jews; and in consequence of the relentless animosity which had sprung up between the two nations. For a full account of them, see 2 Kings xvii. John iv.

VER. 6. προσεῖχον. *Scil.* τὸν νοῦν. So again in v. 10. The same ellipsis occurs in c. xvi. 14. 1 Tim. i. 4. Tit. i. 14. Heb. ii. 1. 2 Pet. i. 10. Xen. Mem. iv. 2. 6. Diod. Sic. ii. 25. It is supplied in Xen. Mem. iv. 7. 2. Plutarch Galb. c. 13. As implying *attention to what is spoken*, the phrase is always followed by a *dative*. Some regard it as equivalent to πιστεύειν, comparing Joseph. B. J. vi. 5. 3. Thus also μὴ προσέχειν and ἀπιστεῖν are united in Joseph. c. Ap. i. 1.

VER. 7. πολλῶν γὰρ τῶν ἐχ. (1) Supply αὐτά. The order of construction is, πνεύματα γὰρ ἀκάθαρτα, βοῶντα μεγάλη φωνῇ, ἐξήρχετο πολλῶν τῶν ἐχόντων αὐτά. Of the *dæmoniacks* of the New Testament, and the *reality of dæmoniacal possession*, see *Questions on St Matthew*, ch. iv. qq. 72, 73. (2) It seems that evil spirits were permitted to exercise greater power in the early days of the Gospel, in order that their ejection might afford a convincing proof of the divine mission of our Lord and his Apostles. See Col. ii. 15. Heb. ii. 14. 1 John iii. 8. (3) That heathens, as well as Jews, were assailed by these tormentors, appears from terms employed to designate those variously possessed; such as νυμφόληπτοι, θεοφόρητοι, θεόληπτοι, φοιβόληπτοι, πυθῶνες, among the Greeks; and among the Latins; *bacchantes, larvati, lymphatici, nocturnis diis Faunisque agitati*. Pythagoras imagined

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VER. 6. Supply the ellipsis with προσεῖχον, and illustrate the expression.

VER. 7. 1. Point out the order of construction in this verse, and complete the sense. 2. How do you account for the extraordinary power of evil spirits in the first ages of Christianity? 3. What proof is there of its prevalence among the heathen; and what seems to have been the popular belief on the subject?

πάντα τὸν ἀέρα ψυχῶν εἶναι ἑμπλεων, and St Paul has been supposed to allude to this opinion, which seems to have been very generally adopted, in Eph. ii. 2. vi. 11, 12. See Diog. Laert. viii. 32.

βοῶντα. Nom. pl. neut. contr. part. pr. act. of βοάω.—ἐξήρχετο. Imperf. 3 sing. of ἐξέρχομαι. Verb sing. with neut. pl.—παραλελυμένοι. Nom. pl. part. perf. pass. of παραλύω.—θεραπεύθησαν. Aor. 1 pass. 3 pl. of θεραπεύω.

VER. 9. Σίμων. (1) Josephus (Ant. xx. 7. 2.) mentions a sorcerer of this name, whom some have thought to be the individual here intended. Not only however was he a *Cypriot* by birth; but the testimony of the early Church is unanimous in declaring that *Simon Magus*, the celebrated founder of the Gnostic heresy, who was a native of *Gitton* in *Samaria*, was the person of whom St Luke is speaking. See Justin M. Apol. i. c. 26. Tertull. de Anim. c. 34. Euseb. H. E. ii. 13, 14. Constt. Apost. vi. 7. Iren. Hær. i. 23. 4. Simon was doubtless eminently skilled in astrology, medicine, and other sciences; and he used his knowledge to impose upon the credulous and the ignorant. From the authorities above cited, it appears that sometime after the severe rebuke of St Peter (v. 20.), he proceeded to Rome, where a statue was erected to his honour; and there is an ill-substantiated tradition that he there committed suicide, in consequence of the failure of a mechanical contrivance by which he had attempted to raise himself into the air in a fiery chariot. His disappointment is attributed to the prayers of Peter, whereby the dæmons, to whose assistance he trusted, were compelled to forsake the impostor.—μαγεύων. (2) *Using magical arts.* The

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VER. 9. 1. *State any particulars, with which you are acquainted, of the history of Simon Magus, naming the place of his birth and of his death.* (A. δ. III.) 2. *What do you understand by μαγεύων?* (Ibid.)



term *Magus*, as originally applied to the Eastern sages, was a title of honourable distinction; but its assumption, after a time, by conjurers and impostors, led to its application, in a bad sense, to deceivers of every description. Thus Hesychius explains μάγον by ἀπατεῶνα. Compare c. xiii. 6. 8.—ἐξιστῶν. (3) *Perplexing, astonishing*. There is an ellipsis of φρενῶν, which is supplied in Eur. Orest. 1019. Hence it is used of any *mental excitement*. Compare cc. ii. 7. 12. xii. 16. Matt. xii. 23. Mark iii. 21. v. 42. vi. 51. Luke viii. 56. 2 Cor. v. 13. Its import in this place is aptly illustrated by Hor. Epist. ii. 1. 212. *falsis terroribus implens Ut magus*. From the elegant repetition of the same verb with reference to Simon himself (v. 13.), it is plain that he was affected with as great perplexity at the miracles of Philip, as that produced in the multitude by his own *lying wonders*.—εἶναι τινα μέγαν. See above, on c. v. 36.

προὔπῃρχεν. Imperf. 3 sing. of προὔπαρχω, *to be beforehand, to precede*.

VER. 10. ἀπὸ μικροῦ ἕως μεγάλου. (1) An idiomatic form of expression implying *both small and great*, i. e. *both young and old*, or, as others say, *both high and low*. In any case it is equivalent to *one and all*, or the Latin *ad unum omnes*. Compare c. xxvi. 22. Gen. xix. 4. 11. 1 Sam. v. 9. 2 Chron. xv. 13. xxxiv. 30. Esth. i. 20. Jerem. xxxi. 34. Heb. viii. 11. Hom. Od. B. 314. Σ. 216. Plaut. Pseudol. iii. 1. 10.—ἡ δύναμις τοῦ Θεοῦ ἡ μ. (2) It should seem that Simon applied this term to himself during the exhibition of his juggleries. According to Epiphanius, ἔλεγεν ἑαυτὸν εἶναι τὴν μεγάλην δύναμιν τοῦ Θεοῦ, καὶ ἄνωθεν καταβιβηκέναι. Jerome also (T. i.

3. Explain and illustrate the meaning of the verb ἐξιστᾶν.

VER. 10. 1. What is the import of the expression ἀπὸ μικροῦ ἕως μεγάλου? 2. Whence arose the popular belief respecting the superhuman pretensions of Simon?

p. 70.) observes that his writings abounded with such sayings as these:—*Ego sum Sermo Dei; ego sum speciosus: ego Paracletus; ego omnipotens; ego omnia Dei.*

VER 14. δέδεται. (1) The *perfect* and *pluperfect*, and occasionally the *aor. 1 passive*, are used in a *middle* sense; but chiefly, if not always, in those verbs, of which the middle voice is either wanting or incomplete. For other examples, see cc. v. 26. viii. 29. xiii. 2. xvi. 10. xxiii. 1. xxv. 12. In some instances it is doubtful whether a *passive* or *middle* signification is intended; as in c. xvii. 4.—ἀπέστειλαν τὸν Π. καὶ Ἰ. (2) Since Philip, being only a *deacon*, was incompetent to communicate the gifts of the Spirit, an Apostolic mission was necessary for the purpose. (3) It is observable, moreover, that as Peter did not *send others*, but was *sent himself*, he had no such authority or *primacy*, as the Romanists claim for him.

δέδεται. Perf. pass. 3 sing. of δέχομαι.—ἀπέστειλαν. Aor. 1 act. 3 pl. of ἀποστέλλω. Hence ἀπόστολος.—(v. 15.) καταβάντες. Nom. pl. part. aor. 2 of καταβαίνω. This verb, and the opposite ἀναβαίνω, are used of going *from* and *to* Jerusalem respectively.—προσηύξαντο. Aor. 1 mid. 3 pl. of προσεύχομαι.—(v. 16.) ἐπίπτωκος. Nom. sing. neut. part. perf. act. of v. 17. ἐπιπίπτω.—βεβαπτισμένοι. Nom. pl. part. p. pass. of βαπτίζειν.

VER. 17. ἐπετίθουν τ. χ. ἐπ' αὐτούς. See above, on c. vi. 6. To this text is traced the origin of the rite of *Confirmation*; and, as the Apostles on this occasion were required to impart the *miraculous* gifts of the Spirit, so the bishops of the present day are alone privileged to confer its *ordinary* influence, by the imposition

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VER. 14. 1. Illustrate by similar examples the middle sense of δέδεται in this passage. 2. *For what purpose were two Apostles sent into Samaria?* (A. δ. III.). 3. Does this mission repel any doctrine of the Romish Church?

VER. 17. Of what Christian rite is the origin here recorded; and is there any other record of the institution in the Acts?

of hands. In like manner, the converts at Ephesus (c. xix. 6.) received *Confirmation* at the hands of St Paul.

ἐπετίθουν. Imperf. 3 pl. of ἐπιτίθημι. Hence ἐπίθεσις, in the next verse.

VER 18. προσήνεγκεν αὐτοῖς χρήματα. This act of the impostor gave rise to the word *Simony*, with reference to the illegal purchase of an ecclesiastical office or preferment.

VER. 20. τὸ ἀργύριον σου κ. τ. λ. Although the accustomed zeal of St Peter kindled at the proposal of Simon, his rejection of it was not, as some suppose, accompanied with an imprecation, but simply expressive of just indignation and disdain. (1) The words εἴη εἰς ἀπολείαν are one of those formulæ, strongly indicative of annoyance and disgust, of which βάλλ' εἰς κόρακας, *abi in malam rem*, and the like, are familiar examples. Indeed the Apostle even exhorts the impostor to repentance as a means of forgiveness; though the particles εἰ ἄρα (v. 22.) imply considerable doubt of the success of his exhortation. See on c. vii. 1.—(2) κτᾶσθαι. *To purchase*: as opposed to δωρεάν, *the free gift of God*. Compare c. ii. 38. Isai. lv. 1.

VER. 21. μερίς οὐδὲ κληρος. *Part nor portion*. The words are nearly synonymous, as in Deut. x. 9. 2 Sam. xx. 1; and are therefore combined to express emphatically the inconsistency of Simon's offer with a sincere adoption of Christianity. By λόγος, which may

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VER. 18. To what Ecclesiastical term did the payment offered by Simon give rise?

VER. 20. 1. How do you understand St Peter's reply to Simon, as marked by the expression εἴη εἰς ἀπολείαν, and the clause εἰ ἄρα ἀφεθήσεται κ. τ. λ.? 2. Point out the opposition between the words κτᾶσθαι and δωρεάν.

VER. 21. What is implied in the words μερίς and κληρος; and how may λόγος be rendered and explained?

sometimes be rendered *a matter* or *thing*, the *Christian profession* is plainly indicated.

VER. 22. ἡ ἐπίνοια. Properly *a design*, or *purpose*, generally; though frequently employed, as it is here, in a bad sense. Thus in Wisd. xv. 4. LXX. κακότεχνος ἐπίνοια. It is used however in a good sense in Macc. xii. 45. ὁσία καὶ εὐσεβὴς ἐπίνοια.

μετανόησον. Imper. aor. 1 act. 2 sing. of μετανοέω.—δεήθητι. Imper. aor. 1 pass. 2 sing. of δέομαι.—ἀφεθήσεται. Fut. 1 pass. 3 sing. of ἀφίημι.

VER. 23. εἰς γὰρ χολὴν πικρίας καὶ σ. ἀδ. (1) There is here an evident allusion to Deut. xxix. 18. LXX. μή τις ἐστὶν ἐν ὑμῖν ῥίζα ἕνω φύουσα ἐν χολῇ καὶ πικρίᾳ. Parallel with this is Heb. xii. 15; where ῥίζα πικρίας is applied to those persons who, rooted in vice themselves, seduce others by their examples. Simon himself therefore is here represented by the words χολὴ πικρίας καὶ σύνδεσμος ἀδικίας. In illustration of the latter term, see Isai. lviii. 6; and compare Ps. cxvi. 16. Prov. v. 22. Rom. vii. 23. Somewhat similar is Cic. Or. in Pison. c. 9. *Ex omni scelerum importunitate concretus*. (2) The construction of the passage is the same as in c. iv. 11. See the note there.

VER. 25. πολλὰς τε κώμας τ. Σ. εὐήγγ. Here then was the second stage in the propagation of the Gospel; which, beginning at Jerusalem, had now been successfully preached to the Samaritans.

διαμαρτυράμενοι. Nom. pl. part. aor. 1 mid. of διαμαρτύρομαι, *to bear efficient witness*.—ὑπέστρεψαν. Aor. 1 act. 3 pl. of υποστρέφω.—εὐήγγελισαντο. Aor. 1 mid. 3 pl. of εὐαγγελίζω.

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VER. 22. In what acceptations is ἐπίνοια variously employed?

VER. 23. 1. Illustrate and explain the terms χολὴ πικρίας and σύνδεσμος ἀδικίας, and shew how they are here applied. 2. What is the syntax of the passage?

VER. 25. What important stage in the propagation of the Gospel is recorded in this place?

VER. 26. Γάζαν. (1) A town of great historical celebrity, about 60 miles S. W. of Jerusalem. See Josh. xv. 47. Judg. i. 18. xvi. 2. sqq. 1 Sam. vi. 17. sqq. (2) Its desolation is foretold in Zeph. ii. 4; and the prophecy, partially fulfilled by Alexander the great, was entirely accomplished by Alexander Jannæus, after a year's siege, about B. C. 95. Hence Strabo (xvi. 2. 30.) describes it as ἐνδοξος πότε γενομένη, κατεσπασμένη δὲ ὑπὸ Ἀλεξάνδρου, καὶ μένουσα ἔρημος. (3) Now this description exactly corresponds with St Luke's parenthesis, αὕτη ἐστὶν ἔρημος. Some however understand this clause to refer to ὁδός, supposing that the eunuch took the more unfrequented road through the desert, which lay among the depths of mount Casius. According to this interpretation, the event would seem to fulfil Isai. lvi. 3. sqq; and it is somewhat confirmed by the fact that Gaza was afterwards rebuilt, and annexed to Herod's jurisdiction. At the same time, it is possible that the new city was not erected on the same spot; and that the antient site remained desolate,

ἀνάστηθι. Imper. 2 aor. 2 sing. of ἀνίστημι.—μησημβρίαν. Acc. sing. of μησημβρία, the south, or the sun's position at mid-day; from μέσος, and ἡμέρα.

VER. 27. ἀνὴρ Αἰθίοψ εὐνοῦχος ὁ. (1) The word εὐνοῦχος is derived by some ἀπὸ τοῦ εὐνήν ἔχειν, and by others resolved into εὐνίς ὀχλείας. In any case the word does not necessarily signify a chamberlain; for the nobleman here mentioned was the Treasurer of Candace, ὁ ἐπὶ πάσης τῆς γάζης αὐτῆς. (2) On the other hand,

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VER. 26. 1. Where was Gaza? (F. a. 3.). 2. What particulars are on record concerning it? 3. What difficulty have the words αὕτη ἐστὶν ἔρημος, which are here applied to it, occasioned; and how may they be explained? (F. a. 3.).

VER. 27. 1. What office did this Æthiopian nobleman hold under queen Candace? 2. What is the force of the preposition in the expression ὁ ἐπὶ τῆς γάζης; and how do you supply the ellipsis?

a chamberlain was ὁ ἐπὶ τοῦ κοιτῶνος, as in c. xii. 20. In these expressions there is an ellipsis of the participle τεταγμένος, which is supplied in Diod. Sic. xiii. 47. οἱ ἐπὶ τῆς θεραπείας τοῦ βασιλεως τεταγμένοι. (3) The word γάζα is a *Persian* term, signifying *royal treasure*. Q. Curt. iii. 12. 27. *Pecuniam regiam gazam Persæ vocant*. Compare Nepot. in V. Datam. c. 5. Hence simply *treasure* or *wealth*, as in Mark xii. 41. Virg. Æn. i. 119. Hor. Carm. ii. 16. 9. Hesych. γάζα· πλοῦτος. (4) It appears that *Candace* had been the assumed name of the queen of Æthiopia for many generations; just as *Pharoah* was that of the King of Egypt. Plin. N. H. vi. 35. *Regnat femina Candace, quod nomen multis jam annis ad reginas transiit*. The real name of the monarch here mentioned is said to have been *Lacasa*. (5) She reigned at Meroë, on the Nile, near the confines of Egypt, over that part of Æthiopia now called *Albara*. (6) According to an old tradition the name of the Ethiopian eunuch was *Indich*: and he was doubtless a Jewish proselyte, who had come to worship at Jerusalem, probably at the feast of Tabernacles. He certainly was not a Gentile; as the first Gentile convert to Christ was *Cornelius*. Compare c. x. 1. 45. After his conversion, he is said to have carried the Gospel into Æthiopia. See Euseb. H. E. ii. 1.

ἐπορεύθη. Aor. 1 pass. 3 sing. of πορεύω.—Αἰθίοψ. An Æthiopian; from αἶθω, to scorch, and ὤψ, the face.—δυνάστης. A ruler or nobleman; from δύναιμι.—ἐληλύθει. Pluperf. 3 sing. of ἔρχομαι.—προσκυνήσων. Part. fut. 1 act. of προσκυνέω. The future participle, after verbs of motion, indicates the object of the verb.

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3. Explain and illustrate the word γάζα. 4. Who was Candace? (F. a. 3.). 5. What is the modern name of the country over which she ruled? (Ibid.). 6. Mention any particulars, which are known either by tradition or otherwise, respecting this Æthiopian nobleman.

VER. 30. ἀρά γε γινώσκεις & ἀναγινώσκεις; An elegant *paranomasia*, which is employed also by St Paul in 2 Cor. iii. 2; and in the well-known apophthegm of Cato, *Legere et non intelligere, est negligere*.

προσδραμῶν. Part. aor. 2 of ν. irr. προστρέχω.—(v. 31.) ὁδηγήσῃ. Aor. 1 act. subj. 3 sing. of ὁδηγέω, to guide; and thence to instruct; from ὁδος and ἄγω.

VER. 32. ἡ περιοχή. (1) *The text, or passage*. More commonly the word is used to denote *the argument* or *outline* of a book or treatise, as by Ausonius and others. It is used however, as in this place, in Cic. Epist. Att. XIII. 25. *Ego ne tyroni quidem dictavi, qui totas περιοχὰς persequi solet*. (2) The citation is from the LXX. version of Isai. liii. 7, 8.

ἤχθη. Aor. 1 pass. 3 sing. of ἄγω.—κείροντος. Gen. sing. part. pr. act. of κείρω, to shear.—ἄφωνος. Dumb. Adj. from α priv. and φωνή.

VER. 33. ἐν τῇ ταπεινώσει αὐτοῦ κ. τ. λ. (1) Many suppose that the prophet is speaking of the *humiliation of Christ*, by which Pilate was induced to sacrifice him to the popular outcry, as one whose guilt or innocence was equally unimportant. Now the Hebrew, from which the LXX. differs, is accurately rendered in the E. T. *He was taken from prison and from judgment*. Others therefore explain the passage of our Lord's resurrection, whereby he was rescued from the *prison* of the grave, and the *judgment* which the Jews had passed upon him. By a slight change in the punctuation however, so as to connect ἐν τῇ ταπεινώσει αὐτοῦ with the preceding clause, both the Hebrew and the LXX. will

VER. 30. Can you adduce any parallel examples of the *paranomasia* here employed?

VER. 32. 1. *In what senses does the word περιοχή occur?* (F. a. 3.). 2. From what chapter of Isaiah is the citation made?

VER. 33. 1. *What interpretations have been given to the clause ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἡρθη; and how may the Hebrew and the LXX. version be readily assimilated?* (F. a. 3.).

announce the same indisputable truth, that *a just judgment was not allowed him.*—τὴν δὲ γενεὰν αὐτοῦ τίς διηγήσεται. (2) There is a tradition in the *Mischna* that, before the infliction of capital punishment, a proclamation was made before the prisoner in these words, *Whoso knoweth aught of this man's innocence, let him come forward and declare it*; and the *Gemara* remarks that *before the death of Jesus this proclamation was made for forty days, but no defender could be found.* Although the statement is notoriously false, it proves the existence of the custom, which has been adduced in explanation of the present passage; but the use of γενεὰ in the sense of βίωσις, *manner of life*, is, to say the least, extremely questionable. Perhaps, therefore, the correct translation will be, *who shall describe his generation?* That is, without an interrogation, *the wickedness of the men of his generation will surpass description.* Compare Matt. xii. 39. 45. xvii. 17. In this sense γενεὰ is used in cc. ii. 40. xiii. 36. and elsewhere.

ἤρθη. Aor. 1 pass. 3 sing. from αἰρω. See the last clause.—διηγῆσεται. Fut. 1 mid. 3 sing. of διηγέσθαι, *to explain thoroughly.*

VER. 34. περὶ τίνος ὁ προφήτης κ. τ. λ. The eunuch's question proposes a doubt, which others have entertained; some referring the prophecy to Isaiah himself, others to Hezekiah, *et aliter alii*: but Christians at least will share in the conviction, which Philip's reasoning produced upon the Æthiopian, that it was fulfilled in Jesus Christ, and in him only.

VER. 37. τὸν Ἰησοῦν Χριστόν. (1) See above, on c. i. 21. (2) It has been alleged as an argument against the

2. *Explain the clause τὴν γενεὰν αὐτοῦ τίς διηγῆσεται*; (Ibid.)

VER. 34. Have doubts, similar to those of the Æthiopian, been entertained by others; and how will Christians solve them?

VER. 37. 1. *Give the meaning and derivation of Ἰησοῦς and Χριστός, and shew that the latter title is properly given to our Lord.* (F. a. 3.). 2. *What argument has been thence deduced against the genuineness of this verse; and with what success?* (Ibid.)



genuineness of this verse, which is wanting in several of the best MSS., that *Χριστός* was not used as a proper name till after the age of the Apostles. That this is not the case, is abundantly clear from various passages : and though it is not easy to fix the time at which the usage became general, it seems to have commenced even in our Lord's life time. See Matt. xxvii. 17. Mark ix. 41. John xvii. 3. For examples in the Apostolic Epistles, see Rom. v. 6. 2 Cor. iii. 3. Gal. ii. 7. 1 Pet. i. 11. (3) It is possible that the passage, which is nevertheless recognised by Irenæus, Tertullian, and other primitive writers, was omitted in early times, as being opposed to the custom of delaying the baptism of the Catechumens.

VER. 39. *πνεῦμα* K. *ἤρπασε* τὸν Φ. Some would do away with the miracle which this passage clearly indicates ; but of which there can be no reasonable doubt, as the verb *ἀρπάζειν* is similarly employed with reference to miracles which cannot be questioned. Compare 1 Kings xviii. 12. 2 Kings ii. 16. Ezek. iii. 12. xi. 24. Philip's supernatural removal was manifestly intended to confirm the new convert in the faith.

VER. 40. *Ἀζωτον*. (1) Called *Ashdod* in the Old Testament (Josh. xv. 47. 1 Sam. v. 1.), and one of the five cities of the Philistines, famous for a temple of the idol Dagon, which Joshua assigned to the tribe of Judah. It lay about 34 miles north of Gaza, on the coast of the Mediterranean. According to Herod. ii. 157. it sustained the longest siege on record ; holding out against Psammetichus, king of Egypt, for 29 years. The site is now occupied by the

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3. What may have been the cause of the early rejection of the passage ?

VER. 39. Was the removal of Philip supernaturally effected ; and what was its object ?

VER. 40. 1. *Where was Azetus ; and what was its antient and modern name ?* (B. β. 1.).

small village of *Esdud*.—εἰς Καισάρειαν. (2) This was *Cæsarea* in *Palestine*, about 62 miles north-west of Jerusalem, formerly called *Strato's Tower*: but rebuilt by Herod, adorned with a commodious harbour, and named in honour of Augustus Cæsar. It was the seat of the Roman procurator; and, after the destruction of Jerusalem, became the metropolis of Judæa. Here it was that St Peter converted the centurion Cornelius (c. x. 1. sqq.), and here St Paul made his celebrated defence before Felix (c. xxiv. 1. sqq.). There was another city of the same name, which lay inland, at the foot of Mount Lebanon, not far from the source of the Jordan. This last is always distinguished as *Cæsarea Philippi*, having been built in honour of Tiberius, by Philip the Tetrarch. (3) As Philip preached in all the cities between Gaza and Cæsarea, he would also pass through *Joppa* and *Antipatris*. The former place, now called *Jaffa*, was the principal seaport of Judæa, where Solomon landed the materials for building the Temple, and whence Jonah set sail for Nineveh. It is still a place of considerable importance. *Antipatris* was a small town situated in the rich and beautiful valley of Sharon. Its antient name was *Capharsaba*, which Herod changed in honour of his father *Antipater*. St Paul rested here when he was sent as a prisoner from Jerusalem to Cæsarea (c. xxiii. 31.). (4) There seems to have been a ready disposition to receive the Word in these places; and accordingly the Spirit, under whose guidance he acted, separated Philip from the Eunuch's company, and sent him forward in that direction. (5) In c. xxi. 8. we find him

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2. *By what other name was Cæsarea known* (B. β. 1. F. α. 2.); what is its history; and from what other city must it be distinguished? 3. *Name and describe any other towns through which Philip would pass on his road northward.* (A. β. III. F. α. 3.) 4. *Why was the route taken preferable to any other?* (A. β. II.) 5. *Where is Philip mentioned afterwards in this history?* (Ibid.).

settled at Cæsarea, and engaged with his daughters in performing the work of an *Evangelist*.

## CHAPTER IX.

CONTENTS :—*The Conversion and Baptism of St Paul*, vv. 1—19. (A. D. 34.) *His preaching in the synagogues at Damascus, and his first visit to Jerusalem*, 20—30. (A. D. 37.) *Rest of the Churches*, 31. *Æneas cured by St Peter at Lydda*, 32—35. *Dorcas restored to life*, 36—43. (A. D. 39.)

VER. 1. ἐμπνέων ἀπειλῆς καὶ φ. (1) A form of expression indicative of emotion so intense and violent, that the person affected by it *draws his breath* quickly, and pants from eagerness to gratify the passion excited within him. Some understand ἀπὸ or ἔνεκα with the genitive; but see Matth. Gr. Gr. §. 362. The same idea is more frequently expressed by the accusative; as in Hom. Il. i. 8. μένεα πνέοντες Ἀχαιοί. Theocr. Id. xxii. 82. φόνον ἀλλήλοισι πνέοντες. Cic. Cat. ii. 1. *Scelus anhelantem*. Auctor. ad Herenn. iv. 55. *Anhelans ex imo pectore crudelitatem*. So Milton, P. L. i. 554. *Deliberate valour breathed*. (2) St Paul was at this time acting *conscientiously* in persecuting the Christians. The prejudices of his birth and education led him to sin *ignorantly in unbelief* (1 Tim. i. 13.); and thus he incurred the guilt of acting upon wrong principles without reflecting upon their pernicious tendency: for *ignorance*, which may be removed, is *wilful ignorance*, and therefore without excuse. (3) Of St Paul's origin and education, see Introd. Obs. p. 9.—τῷ ἀρχιερεῖ. (4) *Caiaphas*. Some suppose that Theophilus, the son of

VER. 1. 1. Explain and illustrate the expression ἐμπνέων ἀπειλῆς καὶ φόνον, both in respect of meaning and construction. 2. Upon what principles did Saul persecute the Christians; and what was the nature of his guilt? 3. *Describe the origin and education of St Paul*. (F. d. 3.) 4. Who was the High-priest at this time?

Ananus, had now succeeded to the High-priesthood; but he was appointed three years afterwards by Vitellius.

VER. 2. εἰς Δαμασκόν. (1) Damascus, one of the oldest and most celebrated cities of the east, was built, according to Josephus, by Ur the son of Aram, in an extensive plain between the mountains Libanus and Anti-Libanus, about 130 miles from Jerusalem, and watered by the rivers Pharphar and Abana (2 Kings v. 12.). (2) It is first mentioned in Gen. xiv. 15. David laid it under tribute (2 Sam. viii. 6.); the kings of Syria made it their capital; and Pompey reduced it under the power of the Romans. The place was so thronged by Jews, that, on one occasion, 10,000 were massacred by the populace in the space of an hour. See Joseph. B. J. II. 20. 2. It is still called *Demesh* by the Arabs.—ἐπιστολὰς πρὸς τὰς συναγωγὰς. (3) The influence of the Sanhedrim was very great in the synagogues abroad; for an innate ambition to continue as one people induced the foreign Jews to submit to their control, and the Romans, who were now masters of the whole of Arabia, did not interfere with the exercise of their authority in spiritual matters. These letters, of which St Paul was the bearer, were doubtless *persuasive*, rather than *imperative*; if we may judge from a specimen to be found in the Talmud (Sanhedr. p. 18.).—τῆς ὁδοῦ. (4) *The sect*; in which sense ὁδός is frequently employed; and the article marks *the Christian sect* κατ' ἐξοχήν. So again in cc. xix. 23. xxiv. 14. Thus also Lucian. Hermot. c. 46. ἀπάσης ὁδοῦ πεπειράμενος ἐν

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VER. 2. 1. *Where was Damascus situated?* (F. δ. 3.) 2. *Give some account of it.* 3. *What was the authority which the Sanhedrim exercised there?* (F. δ. 3.) 4. *Illustrate the sense which ὁδός bears in this passage; and shew the force of the article.* (Ibid.).

**φιλοσοφία.** Compare Hor. Epist. 1. 8. 13. *Secretum iter, et fallentis semita, vitæ.*

**ἤγθησας.** Aor. 1 mid. 3 sing. of *αἰρέω*.—*δεδεμένους.* Acc. pl. part. p. p. of *δέω*.—**ἀγάγη.** Aor. 2 subj. 3 sing. of *ἄγω*.

**VER. 3.** *φῶς ἀπὸ τοῦ οὐρανοῦ.* This *light* was doubtless identical with the *δόξα Θεοῦ* (c. vii. 55.), which was manifested to the martyr Stephen.

*ἐγγίζειν.* Infin. pres. of *ἐγγίζω*, *to approach, to draw near*; from *ἐγγύς*.—*περιήστραψεν.* Aor. 1 act. 3 sing. of *περιαστράπτω*, *to flash around like lightning*; from *ἀστραπή*.

**VER. 4.** *τί με διώκεις*; Believers are one with Christ, who therefore suffered from the persecutions of Saul, as the head suffers with the members.

*πεσών.* Part. aor. 2 of *ν. irr. πίπτω*.

**VER. 5.** *ἐγώ εἰμι Ἰησοῦς, ὃν σὺ δ.* (1) Although it is not here distinctly stated that Saul was favoured on this occasion with a visible manifestation of the person of Christ, there can be little doubt from the terms employed in the sequel (vv. 17. 27.), as well as from other texts (c. xxii. 14. 1 Cor. ix. 1. xv. 8.), that such was really the case. He could not otherwise have been a qualified witness of the resurrection; and in speaking of our Lord's appearance to himself, St Paul does not distinguish it from those to the other Apostles, which were unquestionably personal appearances.—*πρὸς κέντρα λακτίζειν.* (2) A proverbial expression, indicating the folly of a vain resistance against inferior might, which, like that of the ox against the goad, injures itself alone. It is of frequent occurrence both in sacred and profane

**VER. 3.** What do you understand by the light, which shone around Saul?

**VER. 4.** How may Saul be said to have persecuted Christ?

**VER. 5.** 1. Did Christ appear personally to Saul upon this occasion; and was it essential that he should be so favoured? 2. *Shew, by examples, the origin and import of the proverb πρὸς κέντρα λακτίζειν.* (F. δ. 2.).

writers. See Deut xxii. 15. 1 Sam. ii. 29. Pind. Pyth. ii. 173. Æsch. Prom. 331. Agam. 1633. Eur. Bacch. 791. Ovid. Trist. ii. 15. Plaut. Truc. iv. 2. 55. Ter. Phorm. i. 2. 28.

VER. 7. εἰστήκεισαν ἐννεοί. (1) St Paul himself, in his defence before king Agrippa (c. xxvi. 14.), says that his companions fell to the ground with him; and such was doubtless the fact, since the Jews always prostrated themselves from reverence, no less than from fear, before the manifestation of the Shechinah. See Gen. xvii. 3. Numb. xxix. 6. Josh. v. 14. Ezek. i. 8. Dan. viii. 17. Hence the verb ἵστημι will here mean simply *to remain*, without reference to any particular position; and thus it occurs again in c. xxvi. 22. For other examples, see 2 Kings xxii. 3. LXX. John vi. 22. viii. 44. 1 Cor. x. 12. Gal. iv. 20. Hom. Il. E. 309. (2) Properly ἐννεός signifies *dumb*; as in Prov. xvii. 29. Isai. lvi. 10. LXX; but it also denotes *astounded, stupified*. In c. xxii. 9. it is replaced by ἐμφοβός, and Hesychius explains it by ἐμβροντηθείς.—ἀκούοντες μὲν τῆς φωνῆς. (3) Here also an apparent discrepancy has been noticed, inasmuch as the Apostle says of his companions in c. xxii. 9. τὴν φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντος. The difficulty is at once removed by adopting the two different meanings, of which the verb ἀκούειν admits, in the two places respectively; rendering it simply *to hear* in this verse, and *to understand* in the other. Examples of this latter sense will be found in Gen. xi. 7. xlii. 23. Deut. xxviii. 49. LXX. Matt. xi. 15. Mark iv.

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VER. 7. 1. Reconcile the statement that St Paul's companions εἰστήκεισαν ἐννεοί, with the account given by the Apostle himself to king Agrippa. 2. Explain the word ἐννεός. (F. δ. 2.). 3. How may the words ἀκούοντες τῆς φωνῆς be understood, so as to remove the apparent discrepancy between them and what St Paul utters elsewhere? (Ibid.).

33. John viii. 43. 1 Cor. xiv. 2. (4) Some indeed would here translate *φωνή*, *thunder*; as in Exod. ix. 23. xix. 16. LXX. The context, however, plainly speaks of a distinct articulate sound: and thus *a voice from heaven* conversed with Abraham, Moses, Samuel, and Elijah; while the above interpretation is fully borne out by the very similar instance recorded in John xii. 28, 29.

*συνοδοεύοντες*. Nom. pl. part. pr. of *συνοδοεύω*, *to travel in company*; from *σύν*, and *ὁδός*.

VER. 8. *οὐδένα ἔβλεπε*. A general expression denoting *blindness*, as plainly indicated by the context; not, as some suppose, merely indicating the disappearance of Jesus. Compare c. xiii. 11.

*ἡγήρθη*. Aor. 1 pass. 3 sing. of *ἐγείρω*.—*ἀνεωγμένων*. Gen. pl. part. p. pass. of *ἀνοίγω*. Gen. abs.—*χειραγωγοῦντες*. Nom. pl. contr. part. pr. act. of *χειραγωγέω*, *to lead by the hand*; from *χείρ* and *ἄγω*.

VER. 9. *οὐκ ἔφαγεν οὐδὲ ἔπιεν*. That is, he ate and drank *comparatively* nothing; devoting himself entirely to meditation and prayer. It was at this time that he seems to have been favoured with one of those divine revelations of which he speaks in 1 Cor. xii. 1. sqq.; so that he would have thought but little of bodily sustenance.

VER. 11. *τὴν ῥύμην τ. κ. εὐθείαν*. (1) There is a street, called *Straight*, still in Damascus, running from east to west through the entire length of the city and suburbs; and a house is shewn near the eastern gate, which is said to have been that of *Judas*, in which Saul lodged. Tradition marks a small closet as the scene of his

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4. What was the *voice* which was heard upon this occasion?

VER. 8. What do you understand by *οὐδένα ἔβλεπε*?

VER. 9. Are the words *οὐκ ἔφαγεν οὐδὲ ἔπιεν* to be taken literally?

VER. 11. 1. Does the street called *Straight* still exist in Damascus; and are there any traditions connected with it?

interview with Ananias; and a fountain in the neighbourhood is said to have supplied the water for his baptism.—*Ταρσεία*. (2) *A native of Tarsus*, the metropolis of Cilicia in Asia Minor, situated on the river Cydnus, which, flowing through the midst of it, divided it into two parts. (3) According to Strabo (xiv. 5.) it ranked as a seat of learning with Athens or Alexandria; and immunity from tribute, with the privilege of being governed by their own laws, was conferred on the inhabitants by Augustus. See Appian. B. C. v. 7. This however does not seem to have implied the right of Roman citizenship, inasmuch as the Roman tribune ordered Paul to be scourged, though he knew him to be Tarsian; so that his free-birth, which saved him from that indignity, was probably derived from some ancestor, who had obtained his freedom in return for some especial services. Compare c. xxii. 24. sqq. In c. xxi. 39. the Apostle speaks of his birth-place as *no mean city*; and in like manner Xenophon calls it *μεγάλην καὶ εὐδαίμονα* (Anab. i. 2. 23.), and Hirtius (B. Al. c. 66.), *oppidum fere totius Ciliciæ nobilissimum fortissimumque*. Compare Joseph. Ant. i. 6. 6.

*πορεύητι*. Imper. aor. 1 pass. 2 sing. of *πορεύω*.—*εὐθεΐαν*. Acc. sing. f. of adj. *εὐθύς*.—*ζήτησον*. Imper. aor. 1 act. 2 sing. of *ζητέω*.—*Ταρσεία*. Acc. sing. of *Ταρσεύς*,—*εως*, *a Tarsian*.

VER. 12. *ἐν ὁράματι*. (1) *In a vision*; and be it observed that the term is almost invariably applied in Scripture to a *supernatural* communication. So again in cc. x. 3. xii. 9. xvi. 9, 10. xviii. 9. Compare also Gen. xlvi. 2. Exod. iii. 3. Dan. viii. 2. Lxx. Matt. xvii.

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2. *Where was Tarsus?* (C. δ. 3.). 3. Describe its privileges; and compare what St Paul says of it with the testimony of profane writers.

VER. 12. 1. What is the constant signification of *ὄραμα* in Scripture?



9. (2) As Saul and Ananias were total strangers, their respective visions would mutually confirm each other, and prepare the former to receive the mission and consolations of the latter.

*ἐπιθέντα*. Acc. sing. part. aor. 2 act. of *ἐπιτίθημι*.—*ἀναβλέψῃ*. Aor. 1 subj. 3 sing. of *ἀναβλέπω*, to recover sight. This is a frequent use of *ἀνά* in composition.

VER. 13. *τοῖς ἁγίοις σου*. *Thy holy ones*, or *saints*. This is a common appellation of *Christians* in the New Testament, and especially in St Paul's Epistles; having reference to that *holiness* which is the result of a lively faith. Compare vv. 32. 41. Rom. i. 7. viii. 27. xv. 15. *et passim*.—Of *ἐπικαλεῖσθαι τὸ ὄνομά σου*, in the next verse, see above on c. ii. 21.

VER. 15. *σκεῦος ἐκλογῆς*. (1) For *σκεῦος ἐκλεκτὸν*, a *chosen instrument*. The form of expression is Hebraic. Compare Luke xvi. 8, 9. The word *σκεῦος*, properly a *vessel of capacity*, indicates also any *utensil* or *instrument* whatsoever (c. x. 11.); and thence, as applied to persons, a *servant* or *minister*. Compare c. xxvii. 17. 1 Thess. iv. 4. 2 Tim. ii. 20, 21. So Polyb. Exc. xiii. 5. *ὑπηρετικὸν σκεῦος*. (2) Many and great were the qualifications which rendered St Paul a *fitting instrument* for preaching the Gospel to the Gentiles. His superior understanding, his manly eloquence, his unwearied perseverance, his contempt of danger, his enterprising zeal, and his exemplary patience, would give weight to his exhortations, and support under his sufferings, while the

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2. What effect was the double vision of Saul and Ananias calculated to produce?

VER. 13. What is the import of the term *οἱ ἅγιοι* in the New Testament?

VER. 15. Explain the expression *σκεῦος ἐκλογῆς*, and give instances of a similar metaphorical application of the word *σκεῦος*. 2. Point out the fitness of St Paul for the office of preaching to the Gentiles, and shew the fulfilment of the prediction both with respect to his labours and sufferings.

acknowledged sincerity of the motives, with which he had in ignorance persecuted the infant Church, would be a pledge of his having taken the contrary part only on conviction. His profound knowledge of the Law, acquired under Gamaliel, would enable him to explain the true intent of the Mosaic dispensation, as typical of that of Christ; and his miraculous call to the faith would render him an unimpeachable witness to the resurrection of Jesus. That, as here predicted; he carried the Gospel first, as was necessary, to the Jews, then to the Gentiles, and even before Kings, appears from vv. 20. sqq. cc. xiii. 46. xxv. 23. xxvi. 32. xxvii. 24. xxviii. 17. Rom. xi. 13. xv. 16. Gal. ii. 8. For his sufferings, compare c. xx. 23. 2 Cor. xi. 23. sqq. 2 Tim. i. 11, 12.—τοῦ βαστάσαι. Supply ἕνεκα.

VER. 18. ὥσεὶ λεπίδες. It is not necessary to suppose that a film, *as it were scales*, actually fell from the eyes; but such was St Paul's sensation on recovering his sight. At the same time there may have been some such obstruction to the sight as the λέκωμα, mentioned in Tobit xi. 13, which is said λεπισθῆναι, *to have peeled away*; or as the ἀχλὺς καὶ σκότος, which came over the eyes in Elymas, in c. xiii. 11. The *instantaneous* cure, effected by one expressly commissioned for the purpose, proves it to have been miraculous.

VER. 20. εὐθέως ἐν ταῖς συναγωγαῖς. This would prove the sincerity of his conversion; and though he would not yet be qualified to enter upon the full discharge of his Apostolical duties, his previous acquaintance with the prophetic Scriptures, his conversation

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VER. 18. What is implied in the word ὥσεὶ λεπίδες; and whence does it appear that St Paul's restoration to sight was miraculous?

VER. 20. *How came St Paul to learn and preach the Gospel so soon after his conversion, as we here find him doing?* (F. δ. 3.)

with the disciples in Damascus during his stay of *some days* (v. 19.), and the supernatural aid which he had already received, would enable him to declare publicly his belief in Jesus as the Son of God. The expression is far stronger in v. 22, which relates to the period immediately succeeding his return from Arabia.

VER. 22. *συνβιβάζων*. This is properly a mechanical term signifying *to join compactly, to dovetail*; and thence, metaphorically, *to connect friends, to conciliate*, as in Ephes. iv. 16. Col. ii. 2. Thucyd. III. 29. It also signifies *to teach* (1 Cor. ii. 16.); *to conjecture* (c. xvi. 16.); and in this place, *to prove*, as by laying arguments together, with reference perhaps to St Paul's peculiar manner of *comparing together* the prophecies of the Old Testament with their fulfilment in Christ. See cc. xvii. 2, 3. xviii. 28. xxvi. 22. 1 Cor. ii. 13.

*ἐνεδυναμούτο*. Imperf. pass. 3 sing of *ἐνδυναμώω*, *to strengthen*; from *δύναμις*.—*συνέχυνε*. Imperf. 3 sing. of *συχύνω*, *to confound*; from *σύν*, and *χέω*.

VER. 23. *ἡμέραι ἱκαναί*. (1) It appears from Gal. i. 18. that a period of *three years* is here meant. In the interim St Paul had been absent in Arabia, preparing himself doubtless for his public ministry by the study of the Scriptures, and receiving that divine assistance which was necessary to qualify him for his arduous office. There is a remarkable instance of the same expression, employed with reference to the same space of time, in 1 Kings xi. 28, 29. Compare also 1 Kings xviii. 1. (2) An account of the journey into Arabia, in which St

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VER. 22. What are the primary and metaphorical significations of the verb *συνβιβάζειν*?

VER. 23. 1. What space of time is included in the term *ἡμέραι ἱκαναί*; and how did St Paul most probably employ it? (A. ε. 2. B. β. 2. C. δ. 3.) 2. Enumerate the most remarkable events omitted in the Acts. (B. β. 2.)

Luke did not accompany St Paul, is omitted in his history, as it contained nothing which had any direct connexion with his design. In like manner he has passed without notice, St Paul's rebuke of Peter at Antioch (Gal. ii. 17.), and his various sufferings recorded in 2 Cor xi. 24.

συμβουλευσαντο. Aor. 1 mid. 3 pl. of συμβουλεύω, *to consult together*.—ἀνελεῖν. See above on c. v. 33.

VER. 25. διὰ τοῦ τείχους. (1) That is, *through an opening, or window, in the wall*. In 2 Cor. xi. 33. διὰ θυρίδος. St Paul's escape may be compared with that of the spies from the house of Rahab. See Josh. ii. 15; and compare also Thucyd. ii. 4.—χαλάσαντες ἐν σπυρίδι. (2) In the parallel place above quoted, it is ἐχαλάσθην ἐν σπαργάνῃ. The difference is immaterial, as either word denotes *a basket*; the former of *wicker*, and the latter of *ropes*. (3) From the same account it appears that the governor of Damascus assisted the Jews in their designs upon Paul; and this statement exactly corresponds with what might be expected from the position of affairs at the time. In the last year of Tiberius, Aretas was at war with Herod, whom Vitellius, the præfect of Syria, had been ordered to succour; but the death of Tiberius suspending his operations, Aretas seized upon Damascus, and appointed a governor. See Joseph. Ant. xviii. 5. 1. As Aretas was in all probability a Jewish proselyte, he would be disposed to forward the views of the Sanhedrim.

καθῆκαν. Aor. 1 act. 3 pl. of καθίημι.—χαλάσαντες. Nom. pl. part. aor. 1 act. of χαλάω.

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VER. 25. 1. What do you understand by διὰ τοῦ τείχους; and can you mention any remarkable instance of escape by similar means? 2. Is there any material difference in the account which St Paul has elsewhere given of the matter? 3. How do you account for the assistance which the governor of Damascus appears to have afforded the Jews in their attempts to take St Paul?

VER. 26. παραγενόμενος δὲ κ. τ. λ. (1) It should seem from Gal. i. 18. that St Paul, having escaped from Damascus, went immediately to Jerusalem, to which he had not yet returned since his conversion. (2) From the same account also it appears that he was now gratified by making the acquaintance of Peter, with whom he abode fifteen days; but of the other Apostles he saw none, except James, the Lord's brother, and bishop of Jerusalem.—(3) During this visit he was favoured with the vision mentioned in c. xxii. 17.—πάντες ἐφοβοῦντο. (4) It may seem strange that the tidings of an event so remarkable as St Paul's conversion should be so long in reaching the disciples at Jerusalem; but the communication between remote places, always in those days uncertain and irregular, would be rendered much more so by the war then carried on between Herod and Aretas.

VER. 27. Βαρνάβας. See above, on c. iv. 36.

ἐπαρρησιάσατο. Aor. 1 mid. 3 sing. of παρρησιάζομαι, to speak plainly or boldly; from παρρησία. See on c. ii. 29.

VER. 28. εἰσπυρενόμενος καὶ ἐκπ. See above on c. i. 21.

VER. 29. πρὸς τοὺς Ἑλληνιστάς. (1) See on c. vi. 1. (2) As they were *Hellenists* (c. vi. 9.) who were principally engaged in the martyrdom of Stephen, to which Paul had himself consented, the direction of his first efforts towards their conversion to Christianity would peculiarly mark his sincerity and zeal.

VER. 26. 1. Did St Paul proceed to Jerusalem immediately after his escape from Damascus? (C. β. 3.) 2. What account does he give in his Epistle to the Galatians of this visit to Jerusalem? (Ibid.) 3. Is it referred to again in the Acts? (Ibid.) 4. How was it that the news of St Paul's Conversion was so long in reaching the Christians at Jerusalem?

VER. 27. Give the interpretation of the name Barnabas in English and Greek; and express the double sense of the Greek words. (A. ε. 2.)

VER. 29. 1. Who were the Hellenists? (A. ε. 2. B. β. 2. C. β. 3.) 2. Why may St Paul have directed his first efforts to their conversion?

VER. 31. αἱ μὲν οὖν ἐκκλησίαι κ. τ. λ. (1) Of the word ἐκκλησία, see above on c. ii. 47. It may be added that the English word *Church* is derived from the Greek adjective κυριακή, with οἰκία understood; and therefore signifies *the Lord's house*. (2) Of the relative position of the countries here mentioned, see on c. ii. 7.—εἶχον εἰρήνην. (3) It was at this time that the emperor Caligula gave instructions for the erection of his statue in the Temple at Jerusalem; and a Roman army, under the command of Petronius, was sent to enforce the order. The Jews determined to prevent the threatened profanation, or die in the attempt; and under the alarm excited by their own dangers, their attention would be diverted from persecuting the Christians.—οικοδομούμεναι καὶ πορευόμεναι κ. τ. λ. (4) The verb οικοδομεῖν, *to build*, signifies, as applied to the *spiritual* building of the Church, *to edify*; i. e. to combine *the living stones*, of which it is composed, into a fabric of unity, and faith, and love. (5) Of πορεύεσθαι, indicating *the progress* of life, there are examples in 2 Sam. xv. 11. Psal. lxxxi. 14. Prov. xxviii. 6. Lxx. Luke i. 6. Col. i. 10. 1 Thess. iv. 1. 1 John ii. 6. Some, with the E. T., refer both datives to πορευόμεναι, and render ἐπληθύνοντο *were multiplied*, as in c. vi. 1; but the construction is manifestly improved by joining τῇ παρακλήσει ἐπληθύνοντο, so that the passive verb will signify *to abound*, as in Matt. xxiv. 12. Compare also c. xii. 24. *infra*.

VER. 32. ἐγένετο δὲ Πέτρον, κ. τ. λ. (1) It was neces-

VER. 31. 1. Give the derivation and meaning of ἐκκλησία, and of our English word Church. (A. a. III.) 2. Shew the relative positions of Judæa, Samaria, and Galilee. (Ibid.) 3. What event may have contributed to the outward peace of the Church at this time? (B. β. 2. C. β. 3.) 4. What idea is conveyed in the term οικοδομούμεναι? (A. a. III.) 5. How is πορεύεσθαι here used; and what is the construction of the passage?

VER. 32. 1. Why should the history of St Peter be taken up at this point, rather than that of the other Apostles? (A. a. III.)

sary that the history of St Peter should be resumed at this point, in order to record an important change in the constitution of the Church, of which he was to be the instrument. (2) Hitherto the Gospel had been preached only to Jews and proselytes : it was now to be extended to the Gentiles ; and as St Peter had been the first in offering it to the Jews, so was he now, in accordance with his master's promise (Matt. xvi. 18, 19.), to be the first who presented it to the Gentiles.—διὰ πάντων. Supply τόπων.—Λύδδαν. (3) *Lydda*, originally *Lud* (Ezr. ii. 53. Nehem. vii. 37.), and afterwards *Diospolis*, was a village, approaching to the size of a town (Joseph. xx. 6. 2.), on the road from Jerusalem to Joppa, and about fifteen miles east of the latter. It was one of several villages, scattered over the extensive and beautiful vale of Sharon (v. 35.), which lay between Joppa and Cæsarea. Of *Joppa* (v. 36.), see on c. vii. 40.

VER. 34. στῶσον σεαυτῷ. (1) Supply κράββατον. There is a similar ellipsis in Plin. Epist. viii. 27. *Jubet sterni sibi prima domus parte*, scil. *lectum*. (2) In desiring Æneas to make his bed, Peter doubtless intended to evince the reality of the cure. Compare Matt. ix. 6. Mark ii. 9. 11. John v. 11, 12.

lārai. Pres. mid. 3 sing. contr. of λάομαι.—στῶσον. Imper. aor. 1 act. 2 sing. of στῶννυμι.

VER. 36. μαθηρία. (1) *A female disciple*. The word is formed from μαθήτης, as ποιηρία from ποιήτης.—Ταβιθά, ἡ δ. λ. Δόρκας. (2) *Tabitha* is the Syriac name of a *fawn* or *gazelle*, and *Dorcās* is the synonymous

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2. Name the important change in the constitution of the Church with which he was immediately connected. (Ibid.).  
3. Shew the locality of *Lydda*, *Sharon*, and *Joppa*. (Ibid.).

VER. 34. 1. Supply the ellipsis after στῶσον. 2. Why did St Peter desire Æneas to make his bed?

VER. 36. 1. How is μαθηρία formed? 2. Explain the origin and import of the names *Tabitha* and *Dorcās*.

Greek term employed in Deut. xii. 15. 22. 2 Sam. ii. 18. LXX. From Cant. ii. 9. iv. 5. it appears that this animal was regarded in the East as the emblem of *beauty*; so that Tabitha was, in all probability, so named from her superior attractions. It was very common to take the names of females from those of animals.

VER. 37. *λούσαντες αὐτήν*. (1) It was a pious custom, both among Jews and Gentiles, to wash the dead before interment; and the office was commonly performed by women. Thus Enneus: *Tarquiniū corpus bona fœmina lavit*. (2) The use of the masculine participle simply indicates the performance of the act in general terms.

*ἀσθενήσασαν*. Acc. sing. fem. part. aor. 1 act. of *ἀσθενέω*, to be sick; from a *priv.* and *σθένος*, strength.—*ἀποθανεῖν*. Aor. 2 infin. of *ἀποθνήσκω*.—*ὑπερέψω*. See above, on c. i. 13.

VER. 39. *χιτῶνας καὶ ἱμ. ᾧ ἐποίει*. (1) This employment of Dorcas was one in which women of all ranks among the antients were ordinarily engaged. Sueton. Aug. c. 73. *Veste domestica usus est Augustus, ab uxore et filia neptibusque confecta*. It is clear, however, that the clothes made by Dorcas were designed for charitable purposes.—*μετ' αὐτῶν οὔσα*. (2) *While she was among them*; i. e. *while she was alive*. Eur. Alcest. 991. *φίλα μὲν, ὅτ' ἦν γε μεθ' ἡμῶν, φίλα δ' ἔτι καὶ θανοῦσα*. Isocr. Evagr. 4. *ἕως ἦν μετ' ἀνθρώπων*.

*χῆραι*. See above on c. vi. 1.—*κλαίουσαι*. Nom. pl. fem. part. pr. of *κλαίω*, fut. 1 *κλαύσω*.

VER. 43. *Σίμωνι βυρσεῖ*. The term *βυρσεὺς* denotes

VER. 37. 1. To whom was the office of washing the dead assigned? 2. Why is the masculine gender used?

VER. 39. 1. Was there any thing remarkable in the occupation of Dorcas; and for what purpose was her handiwork designed? 2. Illustrate the expression *μετ' αὐτῶν οὔσα*.

VER. 43. Explain the word *βυρσεὺς*, and give a probable reason for Peter's seeking a lodging with Simon.



one who *prepared skins* for domestic uses; and the employment was held by the Jews in great disrepute, in consequence of the frequent contact by persons so engaged with dead animals. See Artemid. i. 53. It seems that the trade was considered mean by other nations also: and those who followed it were obliged to dwell without the city; choosing probably a situation *near the sea* (c. x. 6.) or other water, for the convenience of softening their hides. See Arist. Equit. *passim*. Chrysostom suggests that Peter marked his humility by lodging with a despised countryman, who had doubtless embraced Christianity.

## CHAPTER X.

CONTENTS:—*The vision of Cornelius*, vv. 1—8. *Peter's emblematic trance*, 9—20. *His journey to Cæsarea*, 21—24. *The conversion and baptism of Cornelius and his family*, 25—48. (A. D. 40.).

VER. 1. ἑκατοντάρχης ἐκ σπείρης τ. λ. Ἰταλικῆς. (1) The σπεῖρα, though frequently rendered *cohort* (cc. xiii. 16. 26. 43. xvii. 4. xviii. 7.), was in fact considerably less than a cohort. See Polyb. xi. 23. A *centurion*, strictly speaking, was a commander of 100 men; but at the same time, it does not necessarily follow that Cornelius was the only officer of this band. (2) Arrian (Tact. p. 73.) mentions the σπεῖρα Ἰταλική, and Tacitus (Hist. i. 59. ii. 100. iii. 22.) the *Legio prima Italica*: but this Legion was not formed till the reign of Nero. Hence it is probable that St. Luke here speaks of a prætorian cohort of Italian soldiers, attendant on the Roman procurator.

VER. 1. 1. What was the σπεῖρα; and what the office of the Centurion? 2. What seems to have been the σπεῖρα Ἰταλική here spoken of?

**ἐκατοντάρχη.** *A centurion*; from *ἐκατον*, and *ἀρχεῖν*. This is the usual form of names of dignities, compounded of *ἀρχεῖν*; but we have *ἐκατονταρχος* in c. xxviii. 16.

VER. 2. *εὐσεβῆς καὶ φ. τ. Θεόν.* (1) See above on c. ii. 5. 10. (2) Some have thought that Cornelius was a *pagan*; but that he was a *proselyte of the gate* may be inferred from his worship of the one true God, from his almsgiving, and his conformity to the Jewish hours of prayer (v. 3.). Nevertheless his conversion is to be regarded as the *first fruits of the Gentiles*, inasmuch as these proselytes were esteemed as such by the Jews; and this will account for the scruples of the disciples respecting Peter's conduct (c. xi. 1. 3.). It seems indeed agreeable to the gradual fulfilment of the divine purpose, that the conversion of this class of worshippers should be an intermediate step between that of the Jews and Samaritans on the one hand, and of the *idoltrous Gentiles* on the other. See cc. xi. 20. xiii. 12.

**διαπαντός.** *Continually.* Adv. compounded of *διὰ* and *παντός*, with *τοῦ χρόνου* understood.

VER. 3. *ἐν ὁράματι.* (1) This is a term employed in Scripture to denote a picture or representation of certain circumstances, miraculously conveyed to the waking senses, as in Gen. xv. 1. Numb. xii. 6. Isai. i. 1. Ezek. xi. 24. Dan. ii. 19. vii. 2. Matt. xvii. 9. Compare also c. ix. 10. It therefore differs from *ἐκστασις* (v. 10.), which implies a suspension of the external senses, during which a divine revelation was impressed on the mind: as in cc. xi. 5. xxii. 17. Gen. ii. 21. xv. 12.—*ὥστε ὥραν ἐννάτην τῆς ἡμέρας.* (2) Of the Jewish division of the

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VER. 2. 1. To what class of persons were the terms *εὐσεβῆς καὶ φοβούμενος τὸν Θεόν* technically applied? 2. Does it appear probable that Cornelius was one of this class?

VER. 3. 1. Distinguish between the terms *ὄραμα* and *ἐκστασις*. 2. Name the main divisions of the Jewish day, with the hour at which it began. (A. δ. II.)

day, see above on c. ii. 15. The *ninth* hour, as also the *sixth* (v. 9.), were hours of prayer. See also on c. iii. 1.

VER. 4. ἀνέβησαν εἰς μνημόσυνον ἐν. τ. Θ. An expression adapted to the limited powers of the human mind, and having reference to the sacrificial system of the Jews. Compare Levit. ii. 9. 16. Numb. xxxi. 5. LXX. Phil. iv. 18. Heb. xiii. 15. The verb ἀναβαίνειν is applied to the prayers of the saints in Rev. viii. 4.

VER. 5. ὃς ἐπικαλεῖται Πέτρος. The name of *Peter* was given to Simon by our Lord himself, with reference to his profession of faith in the divinity and incarnation of the Messiah. See Matt. xvi. 18. Mark iii. 16. John i. 42.

πέμψον. Imper. aor. 1 act. 2 sing. of πέμπω. Mark the change of sense and voice in μετάπεμψαι, imper. aor. 1 mid. 2. sing. of the compound verb.—ἐπικαλεῖται. Pr. pass. 3 sing. contr. of ἐπικαλέω. The preposition implies the *addition* of one name to another.

VER. 7. τῶν προσκαρτερούντων αὐτῷ. Hence it appears that the common soldiers acted as servants to the commanding officers. Compare Matt. viii. 9.

VER. 9. τῇ ἐπαύριον. *On the morrow*; subaud. ἡμέρα.—ἐπὶ τὸ δῶμα. *Upon the house-top*. The roofs of the Jewish houses were *flat*; and they were used not only as places of exercise, but for the purposes of retirement and prayer. See Deut. xxii. 8. Josh. ii. 6. ix. 51. 2 Sam. vi. 2. Matt. x. 27. Joseph. Ant. vi. 4. 1. xiii. 5. 4. Peter may have gone thither at the usual hour of prayer, in order to comply with a custom prevalent among Jews, when at a distance from Jerusalem, of

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VER. 4. Explain and illustrate the expression ἀνέβησαν εἰς μνημόσυνον ἐνώπιον τοῦ Θεοῦ.

VER. 5. How did Simon obtain the surname of *Peter*?

VER. 7. To what practice do the words τῶν προσκαρτερούντων αὐτῷ allude?

VER. 9. To what purposes were the roofs of the Jewish houses applied; and why may St Peter have gone thither?

praying towards the holy city. See 1 Kings viii. 29. Dan. vi. 10. Jonah ii. 4.

ὁδοιπορούντων. Gen. pl. contr. part. pr. of ὁδοιπορέω, *to proceed on a journey*; from ὁδός, and πορεύω.—ἐγγιζόντων. Gen. pl. part. of ἐγγίζω, *to draw near*; from ἐγγύς.

VER. 10. γεύσασθαι. *To take refreshment*: subaud. τροφῆς or βρωμάτων. There is the same ellipsis in cc. xx. 11. xxiii. 14. Joseph. Ant. vii. 15. It is supplied in 1 Sam. xiv. 25. Lxx. Eur. Iph. A. 423. Xen. Anab. i. 9. 16.

πρόσπεινος. *Very hungry*; from πεινάω. The preposition, as in some other compounds, seems to be intensive; but the word itself does not occur elsewhere.—ἐπέπεσεν. Aor. 2 act. 3 sing. of ἐπιπίπτω.

VER. 11. σκεῦος τι. See on c. ix. 15.—ὡς ὀθόνην μεγάλην. (1) *Like a large sheet, or table-cloth*. The word ὀθόνη signifies any *piece of linen*. For instance, it is *a sail*, in Herodian. v. 6. 21. Compare also Luke xxi. 12. John xix. 40. xx. 7.—τέσσαρσιν ἀρχαῖς δεδεμένον. (2) *Fastened at the four corners*. Thus ἀρχή denotes the *extremity* of any thing in Exod. xxviii. 23. xxix. 16. Lxx. And so likewise in Eur. Hipp. 760. πλεκτὰς πεισμάτων ἀρχάς. From the absence of the article, Bp. Middleton agrees with Wakefield, who translates *by four strings*; but neither is there any sure authority for this meaning of ἀρχή, nor can it hold with the omission of δεδεμένην in c. xi. 5.

ἀναψηγμένον. See on c. vii. 56.—δεδεμένον. See on c. ix. 2.—καθιέμενον. Acc. sing. n. part. pr. p. of καθίημι, *to let down*; from κατά and ἵημι, *to send*.

(Ver. 12.) τετράποδα. Nom. pl. of τετράποδον, *a quadruped*; from τέτρα or τέσσαρα, and πούς.—έρπετά. Nom. pl. of έρπετόν, *a reptile*; from έρπω, *to creep*. Hence the Latin *serpo* and *serpens*. So πετεινά. *Winged creatures*; i. e. *birds*; from πέτομαι, *to fly*.

VER. 10. Supply the ellipsis with γεύσασθαι, and illustrate the usage.

VER. 11. 1. What is the meaning of the word ὀθόνη? 2. How do you render τέσσαρσιν ἀρχαῖς δεδεμένον; and in what other way has it been explained?

(Ver. 13.) *θύσον*. Imper. aor. 1 act. 2 sing. of *θύω*, properly *to sacrifice*; and thence simply *to kill*. Compare Matt. xxii. 4. John x. 10.

VER. 14. *οὐδέποτε ἔφαγον πᾶν κ. ἢ ἄκ.* (1) *I have never eaten any thing common or unclean*. Instead of *οὐδεὶς* and *μηδεὶς*, the writers of the New Testament sometimes employ *πᾶς* with a negative particle, in close connexion with the verb; as in Mark xiii. 20. *οὐκ ἂν ἐσώθῃ πᾶσα σάρξ*. See also Matt. xii. 25. Luke i. 37. John iii. 15. vi. 39. Rom. iii. 20. and elsewhere. The usage is altogether after the Hebrew idiom, and totally distinct from the Greek construction, in which the negative particle is not immediately connected with the verb, and where the exclusion is not necessarily universal; as in Matt. xix. 11. *οὐ πάντες χωροῦσι τὸν λόγον τοῦτον, ἀλλ' οἱς δέδοται*, i. e. *not all, but some only*. Compare Matt. vii. 21. 1 Cor. xv. 39. It is also an Hebraism, whereby, in the next verse, the verb *κοινοῦν*, *to make common*, is so employed as to signify *to call common*: and thus the synonymous verb *μιαίνειν*, with its opposite *καθαρίζειν*, are used in Levit. xiii. 3. 6. 17. LXX. At the same time, a somewhat similar usage is also found in Greek. Thus in Soph. Œd. T. 438. *ἡδ' ἡμέρα φύσει σε*, *shall make known your birth*. (2) The adjective *κοινός*, *common*, *appertaining to all*, was applied by the Jews to things in common use among the heathen; and thence, in a technical sense, to things polluted or unclean. Hence the word is opposed to *ἅγιος* in Ezek. xlii. 20. Compare also Mark vii. 2. xiv. 14.

*ἀκάθαρτον*. Acc. sing. n. of adj. *ἀκάθαρτος*, *unclean*; from *a priv.* and *καθαίρω*.

(Ver. 15.) *ἐκαθάρισε*. Aor. 1 act. 3 sing. of *καθαρίζω*.—*κοῖνον*. Imper. pr. mid. 2 sing. of *κοινόω*.

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VER. 14. 1. *Point out two Hebraisms in this and the following verse.* (A. δ. II.) 2. What is the technical sense of the word *κοινός*?

VER. 16. ἐπὶ τρεῖς. (1) The preposition is redundant. Compare Xen. Cyr. vii. 1. 2. Polyb. iii. 28. Theocr. Id. i. 25. See however, on c. iii. 1. (2) The vision was thrice repeated, as Pharaoh's dream was doubled (Gen. xli. 32.), to establish its certainty. (3) God himself had made a distinction between *clean* and *unclean* beasts, and commanded the Israelites to abstain from the latter, in order to prevent their intercourse with the heathen. See Levit. xx. 23. sqq. The continuance of this restriction must have greatly impeded the progress of the Gospel among the Gentiles; and accordingly this vision was intended to apprise Peter that the distinction of *meats*, and with it the distinction of *men* (v. 28.), was now necessarily abolished.

VER. 17. διηπόρει ὁ Π. τί ἂν εἴη κ. τ. λ. See on c. ii. 12.—πυλῶνα. *The porch*; of which the door formed a part. See on c. i. 12; and compare c. xii. 13.

ἀπεσταλμένοι. Nom. pl. part. perf. p. of ἀποστέλλω.—διέρω-  
τήσαντες. Nom. pl. part. aor. 1 act. of διερωτάω.

VER. 20. μηδὲν διακρινόμενος. (1) *Without doubt or hesitation*. Compare Matt. xxi. 21. The command has reference to any scruples which Peter might entertain with respect to visiting a heathen. Compare v. 23. The verb διακρίνειν also signifies *to distinguish*, or *make a distinction* (c. xv. 9.); and διακρίνεσθαι, *to dispute*, *to contend in argument* (c. xi. 2.).—ἐγὼ ἀπέσταλκα αὐτούς, (2) As these words can only be referred to τὸ πνεῦμα in the preceding verse, they furnish a most decisive proof both of the *divinity* and *distinct personality* of the Holy Ghost. Compare also c. xiii. 2.

VER. 16. 1. What is the nature of the expression ἐπὶ τρεῖς? 2. Why was the vision thrice repeated? 3. In what manner is this vision connected with the sequel of the history? (A. δ. II.)

VER. 20. 1. How do you understand the words μηδὲν διακρινόμενος; and in what other senses does διακρίνειν occur? 2. To what does the clause ἐγὼ ἀπέσταλκα αὐτούς refer; and what is the inference to be drawn from it?

VER. 22. μαρτυρούμενος. See above, on c. vi. 3.—  
ἐχρηματίσθη ὑπὸ ἀγγέλων. See below, on c. xi. 26.

VER. 23. τινες τῶν ἀδελφῶν. It appears from c. xi. 12. that these brethren were *six* in number. Peter took them with him as witnesses of what should happen, in order to guard against misrepresentation.

ἐξένισε. Aor. 1 act. 3 sing. of ξενίζω, to entertain strangers, to exercise the rites of hospitality; from ξένος.

VER. 24. τῇ ἐκαύριον εἰσηλθὼν εἰς τὴν Κ. (1) Cornelius sent the messengers on the day he saw the vision (v. 8.); the next day they reached Joppa (v. 9.); and on the day after Peter set out with them on their return (v. 23.). Hence it was on the fourth day (v. 36.) that they arrived at Cæsarea.—ἦν προσδοκῶν αὐτούς. (2) *Was waiting for them.* The participle with the verb substantive is thus constantly employed in the New Testament: and, as in English, it is frequently more expressive than the finite verb would be. — τοὺς ἀναγκαίους φίλους. (3) *His intimate friends*; as distinguished from συγγενεῖς, relations. The same expression occurs in Eur. Alcest. 651. Polyb. viii. 9. Joseph. Ant. xi. 6; and the origin of the epithet is thus stated in Plutarch. de Adulat. et Amor. discr. p. 51. καθὼ δὴ καὶ λέγεται πυρὸς καὶ ὕδατος ὁ φίλος ἀναγκαιότερος εἶναι. The Latin term *necessarius* is more properly applied to those related by blood.

VER. 25. προσεκύνησεν. The verb προσκυνεῖν is commonly used of the *obeisance* paid by the people of the

VER. 23. How many of the brethren did Peter take with him, and for what purpose?

VER. 24. 1. After what interval did St Peter arrive in Cæsarea? 2. What is the precise import of the words ἦν προσδοκῶν αὐτούς? 3. Explain and illustrate the expression φίλος ἀναγκαῖος.

VER. 25. Of what significations does the verb προσκυνεῖν admit; and how is it here employed?

East to their sovereigns. Corn. Nep. in V. Conon. c. 3. *Necesse est venerari te regem; quod προσκυνεῖν illi vocant.* Hence, as applied to the Deity, it denotes *religious worship* (Matt. iv. 9, 10. Luke iv. 7. John xii. 20. Joseph. Ant. vi. 7. 5.); and from the reply of St Peter, as well as from the fact that the Romans did not use *prostration* except as a religious ceremony, it is manifest that this is the sense here. At the same time, Cornelius would not have been intentionally guilty of an act of idolatry.

*συναντήσας.* Part. aor. 1 act. of *συναντᾶν*, to meet. Hence, to *defal*, as in c. xx. 22.—*πεσών.* Aor. 2 part. of v. irr. *πίπτω*.

(Ver. 27.) *συνομιλῶν.* Part. pr. act. contr. of *συνομιλέω*, to converse with; from *ὁμοῦ*.

VER. 28. *ἀθέμιτόν ἐστιν κ. τ. λ.* In order to keep the Jews a separate people, the law of Moses contained certain interdictions respecting marriage (Levit. xviii. 24. sqq. Deut. vii. 3. sqq.), which the Rabbins interpreted into a prohibition of all kinds of intercourse whatever. To this exclusive spirit there are allusions in profane writers. See Tacit. Hist. v. 5. Juv. Sat. xiv. 103. It appears from Gal. ii. 12. sqq. that these prejudices, which the vision just vouchsafed to Peter was intended to remove, were so deeply rooted in the minds of his countrymen, that he had not the courage to resist them, and was accordingly rebuked by St Paul.

*ἀθέμιτον.* Neut. of *ἀθέμιτος*, unlawful; from *a priv.* and *θέμις*.—*κολλᾶσθαι.* See above, on c. v. 13.—*ἀλλοφύλῳ.* Dat. of *ἀλλοφύλος*, a foreigner; from *ἄλλος*, and *φυλὴ* a tribe, or race.—*ἔδειξε.* Aor. 1 act. 3 sing. of *δείκνυμι*.

VER. 29. *τίνι λόγῳ.* On what account; subaud. *ἐπί*. Compare 1 Cor. xv. 2. Eur. Iph. T. 1358.

*ἀναντιρρήτως.* Without gainsaying, i. e. without hesitation. Adv. comp. of *a priv.*, *δντι*, against, and *ῥέω*, to speak.

VER. 28. Shew the origin and extent of the prejudices which made the Jews avoid all intercourse with strangers; and advert to Peter's subsequent conduct in regard thereto.

VER. 29. How should *τίνι λόγῳ* be rendered?

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VER. 30. ἀπὸ τετάρτης ἡμέρας κ. τ. λ. *Four days ago I was fasting at this same hour* of the day. Cornelius did not mean to say that he had fasted four entire days; for in that case νηστεύω would have been used, not νηστεύων ἡμην. So ἀπὸ is again used in c. xxiii. 23. Compare also 2 Cor. viii. 10. ix. 2.

ἡμην. Pluperf. 1 sing. of εἶμι to be; or rather perhaps the Alexandrian form of the imperfect. It is also an Homeric form; but rejected by the Attic writers.

VER. 33. καλῶς ἐποίησας. A customary formula of approbation. Compare 2 Pet. i. 19. 3 John 6. Xen. Cyr. i. 4. 13. vii. 4. 6. So in Latin, Ter. Eun. v. 8. 61. *Bene fecisti: gratiam habeo maximam.*

πάρεσμεν. Pres. 1 pl. of πάρεμι.—προστεταγμένα. Acc. pl. n. part. perf. p. of προστάσσω.

VER. 34. ἀνοίξας τὸ στόμα. (1) This is a phrase of Hebrew origin, which is usually applied to a *set speech on an important subject*; as in Job iii. 1. xxxii. 2. Ps. lxxvii. 2. Matt. v. 2. xiii. 35. Compare, however, Æsch. Prom. 683. Arist. Av. 1724. Virg. Æn. ii. 246. The word προσωπολήπτης also is a new term, derived from the Hebraic formula πρόσωπον λαμβάνειν, which signifies to *regard the person* rather than the *character* of men, and thus to shew an undue partiality in respect of wealth, rank, or any other external consideration. Compare Levit. xix. 5. Deut. x. 7. Job xxxiv. 19. Prov. viii. 5. Mal. i. 8. ii. 9. Luke xx. 21. Rom. ii. 11. Eph. vi. 9. Col. iii. 25. James ii. 1. 9. Another form of this expression is θαναμάζειν πρόσωπον, as in Jude 16. (2) It

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VER. 30. Point out distinctly the import of the phrase ἀπὸ τετάρτης ἡμέρας, and adduce examples of the same use of the preposition.

VER. 33. Illustrate the formula καλῶς ἐποίησας.

VER. 34. 1. Point out the Hebraisms in this verse. (A. a. II.). 2. What is the legitimate inference to be drawn from the opening sentence of St Peter's address?

has been erroneously inferred from St Peter's opening words, that a virtuous life, under any form of religion, will ensure acceptance with God; whereas on the contrary, Cornelius was called upon by a special revelation to embrace Christianity, and be baptized in the name of Christ, inasmuch as without this his goodness alone would not avail to salvation. Compare c. iv. 12. The Apostle merely announced that Gentiles, as well as Jews, were admissible into the Gospel covenant. (3) Be it observed also that he was addressing that class of *proselytes*, who, though they did not conform to the Jewish law, were well acquainted with the fundamentals of true religion, and the Old Testament prophecies respecting the Messiah, on an occasion immediately designed to point out the universality of his kingdom: into which the Jew would not be received simply because he was descended from Abraham; and from which the Gentile would not be rejected, if he brought the necessary qualification of faith and obedience. Compare John i. 11. sqq. Rom. ii. 11. v. 12.

VER. 36. τὸν λόγον κ. τ. λ. (1) The construction of this passage has sadly perplexed the commentators. Upon the whole it seems best to connect τὸν λόγον with οἴδατε in the next verse, to enclose οὗτός ἐστι πάντων κύριος in a parenthesis, and to take ῥῆμα in apposition with λόγον. There is an emphasis in the parenthesis, which is intended to prove in a concise and covert manner, so as not to offend the converts from Judaism, that Christ, as *Lord of all*, must alike intend the salvation of all. See John xvii. 2. In like manner πάντα is

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. 3. *Before whom was the Apostle speaking, and upon what occasion?* (A. a. II.).

VER. 36. 1. *Point out the peculiarities of the construction, and shew how λόγον and ῥῆμα are governed.* (A. a. II. D. δ. 3.).

emphatic in v. 43. (2) Some would render τὸν λόγον in a *personal* sense : but the *Logos* can scarcely be said to do any thing by Jesus Christ; and therefore ὁ λόγος τῆς σωτηρίας must be understood. Compare c. xiii. 26.—εὐαγγελιζόμενος. (3) This participle agrees with ὁ Θεός, which must be supplied as a nominative before ἀπέστειλε.

VER. 37. τὸ βάπτισμα ὃ ἐκ. 'Ι. See on c. i. 5. The baptism which the Apostles preached was administered in the name of Jesus Christ for the remission of sins. Compare vv. 43. 48.

VER. 38. 'Ιησοῦν τὸν ἀπὸ Ν. *Concerning Jesus of Nazareth*; subaud. καρά. Or else 'Ιησοῦν may be, in some sort, in continued apposition with λόγον and ῥῆμα.—ὡς ἔχρισεν κ. τ. λ. See above, on c. iv. 27.

εὐεργετῶν. Part. pr. contr. of εὐεργετέω, *to do good*; from εὖ and ἔργον.—ἰώμενος. Part. pr. contr. of ἰάομαι, *to heal*.—καταδυναστευομένους. Acc. pl. part. pr. p. of καταδυναστεύω, *to oppress tyrannically*; the preposition being intensive.

VER. 39. ὧν ἐποίησεν. For ἃ ἐκ. See on c. i. 1.—κρεμάσαντες ἐπὶ ξύλον. See on c. v. 30.

VER. 41. ἀλλὰ μάρτυσαι τοῖς προκεχειροτονημένοις κ. τ. λ. *To witnesses fore-appointed by God*. (1) The verb χειροτονεῖν, derived ἀπὸ τοῦ χεῖρα τείνειν, signifies properly *to elect by shew of hands* (Xen. Anab. iii. 3. 2.); and thence *to elect* or *appoint* generally, whether by vote or otherwise. Compare c. xiv. 23. 2 Cor. viii. 19. Joseph. Ant. iv. 2. (2) Had Christ appeared to the

2. *Is Christ to be understood by τὸν λόγον?* (D. δ. 3.).  
3. *With what does εὐαγγελιζόμενος agree?* (A. α. ii.).

VER. 37. *What baptism did John preach; and what the Apostles?* (E. α. 3.).

VER. 38. *What is the government of 'Ιησοῦν?*

VER. 41. 1. *What are the derivation and meanings of the verb χειροτονεῖν?* 2. *Why did not Christ appear to the people generally after his resurrection?*

*Jewish rulers* after his resurrection, they would either have concealed or disputed the fact, and thus rendered the evidence questionable. The people in general would not perhaps have agreed as to his identity. He therefore appeared to those who knew him best, and risked their lives in bearing testimony to the truth. (3) It was indeed as eye-witnesses of the resurrection that the Apostles were especially qualified for their office; and to this effect also was the speech delivered by St Peter, with respect to the election of Matthias. See above, on c. i. 21. (4) The several appearances to the disciples after his resurrection are enumerated at c. i. 3; of which the five first took place on the day of the resurrection.

μάρτυροι. Dat. pl. of μάρτυρ, a witness. Hence, in a higher sense, the English *martyr*. Compare c. xxii. 20.—προεχειροτονούμενοι. Dat. pl. part. perf. p. of προχειροτονέω.

VER. 42. παρήγγειλεν ἡμῖν κηρύττειν. St Peter refers to our Lord's parting commission to his disciples (Matt. xxviii. 19. Mark xvi. 15.), of which he was now for the first time perhaps impressed with the universal import.

κηρύττειν. Aor. 1 inf. of κηρύσσω.—διαμαρτύρασθαι. See on c. viii. 25.—ὠριζόμενος. See on c. ii. 23.

VER. 43. τοῦτω πάντες αἱ πρ. μ. See above, on c. iii. 18; and compare Isai. liii. 11. xxviii. 16. Jerem. xxxvi. 34. Dan. ix. 24. Zech. xiii. 1. Mic. vii. 18. Mal. iv. 2.

VER. 44. τὸ πνεῦμα τὸ ἅγιον. *The gifts of the Holy*

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3. Point out the essential qualifications of an Apostle, as shewn in this passage, compared with the words of St Peter on a former occasion. (A. a. II.). 4. Give the number of Christ's appearances after his resurrection, and instance those which took place on the day of the resurrection itself. (Ibid.)

VER. 42. To what command of Christ, and under what impression, does St Peter here refer?

VER. 43. Give references to some of the principal prophecies which the Apostle may have had in view.

VER. 44. Fix the sense of τὸ πνεῦμα τὸ ἅγιον in this passage, and account for the use of the article.

*Spirit* are intended; for though the article is prefixed, the words καθὼς καὶ ἡμεῖς (v. 47.) plainly shew that it is to be understood in reference to their previous communication to the Jewish converts.

λαλοῦντος. Gen. sing. contr. part. pr. of λαλέω. Gen. abs.—  
ἐπέπεσε. Aor. 2. act. 3. sing. of ἐπιπίπτω.

VER. 45. οἱ ἐκ περιτομῆς. (1) An elegant Græcism, for οἱ περιτετμημένοι. So again in c. xi. 2. Compare also Gal. ii. 12. Tit. i. 10. (2) The converts from Judaism are clearly meant; and their surprise arose from the national prejudice which they still entertained, that the *Holy Spirit* never rested on a heathen for want of *circumcision*.

ἐξέστησαν. Aor. 1 act. 3 pl. of ἐξίστημι. See on c. viii. 9.—  
ἐκκέχυνται. Perf. p. 3 sing. of ἐκχεῶ.

VER. 46. λαλούντων γλώσσαις. *Subaud.* ἐτέραις. See above, on c. ii. 4.

VER. 47. μῆτι τὸ ὕδωρ κ. τ. λ. (1) From the form of expression, which is in effect a command to bring water, it should seem that baptism by *affusion*, rather than *immersion*, was in this case employed. (2) Be it observed also that the rite is enjoined to be administered upon those who had already received the Holy Ghost, and for the express reason that they had received it; so that the Quakers, who reject baptism as unnecessary, under pretence of an inward baptism of the Spirit, are clearly opposed to the practice of the Apostles.—τοῦ μὴ βαπτισθῆναι. (3) *Subaud.* ἕνεκα. The particle μὴ is redundant, according to ordinary Greek usage, after a verb

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VER. 45. What is the import of the expression οἱ ἐκ περιτομῆς?  
2. What occasioned the surprise of the Jewish converts?

VER. 47. 1. In what manner is it probable that the sacrament of Baptism was administered on this occasion? 2. What sectarian error is refuted by this passage? 3. Explain the construction of τοῦ μὴ βαπτισθῆναι.

of *forbidding*. See Matth. Gr. Gr. §§. 533. obs. 3 ; 539. obs. 1, 2.

VER. 48. προσείραξέ τε αὐτοὺς κ. τ. λ. (1) Some of those who came with Peter were in all probability *deacons*, who had already received the Holy Spirit ; and by them the new converts were baptized. (2) The Apostles themselves seem to have administered baptism but rarely ; with a view, as St Paul observes in his own case (1 Cor. i. 14. sqq.), to avoid all causes of jealousy and cavil.

προσείραξε. Aor. 1 act. 3 sing. of προσείρασω.—ἠρώρησαν. Aor. 1 act. 3 pl. of ἐρωτάω.—ἐπιμείναι. Aor. 1 infin. of ἐπιμένω.

## CHAPTER XI.

CONTENTS :—*St Peter defends his conduct in the matter of Cornelius, vv. 1—18. The Gospel is preached at Antioch, 19—24. (A. D. 41.). Paul and Barnabas at Antioch, where the disciples are first called Christians, 25, 26. (A. D. 42.). A famine foretold by the prophet Agabus, which elicits a contribution in behalf of the brethren in Judæa, 27—30. (A. D. 43.).*

VER. 2. διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ π. See on c. x. 20. 45. This contention clearly proves that the primitive Christians had no notion of St Peter's supremacy, or of his infallibility as the head of the church.

ἀνέβη. Aor. 2 act. 3 sing. of ἀναβαίνω.

(Ver. 3.) ἀκροβυστίαν. Acc. sing. of ἀκροβυστία,—ας, *uncircumcision* ; and thus constantly opposed to περιτομή. Properly it is the *foreskin*, ἀπὸ τοῦ τὸ ἀκρον βύειν, *from covering the extremity of the glands*.

VER. 4. ὑπερέχων ἐκείθεν. The participle is redundant ; and so again is ὑπερασθαί in v. 15. See on c. i. 1. Here ἐκρίθῃσθαι agrees in sense with the Latin

VER. 48. 1. By whom were the new converts baptized ? 2. *Did the Apostles themselves baptize ?* (F. a. 3.)

VER. 2. What is the inference from the contention to which St Peter's conduct gave rise ?

VER. 4. In what sense is ἐκρίθῃσθαι here used ?

*exponere*, signifying *to narrate* or *explain*. Compare cc. xviii. 26. xxviii. 23. Joseph. Ant. i. 12. 2. The following verses are repeated almost verbatim from c. x. 11. sqq.

VER. 12. *μηδὲν διακρινόμενον*. Properly the adjective or participle should be in the case of the word to which it refers; but if an infinitive follows, it is frequently, for the sake of emphasis, put in the accusative. So again in c. xxv. 27. See Matt. Gr. Gr. §. 536.

VER. 15. *ἐν ἀρχῇ*. That is, *on the first Christian Pentecost*. Compare c. ii. 1. sqq.

VER. 16. *τοῦ ῥήματος Κύριον*. Compare c. i. 5.

*ἐμνήσθην*. Aor. 1 pass. 1 sing. of *μνᾶσθαι*. For verbs of remembering, &c. governing a genitive, see Matt. Gr. Gr. §. 322. 325.

VER. 17. *πιστεύσασιν*. (1) Either *upon our believing*; or, *upon their believing*. The English Translation has *to us who believed*, in which case the article would be necessary; and moreover the participle agrees perhaps with *αὐτοῖς*, rather than *ἡμῖν*, as the Holy Ghost was not poured out upon the Apostles as soon as they believed. — *ἐγὼ δὲ τίς ἦμην κ. τ. λ.* (2) If *τίς* be taken interrogatively, the rendering will be, *who then was I? was I able to resist God?* but if indefinitely, *was I then one able*, &c. The particle *δὲ* is frequently so used in interrogative sentences.

*πιστεύσασιν*. Dat. pl. part. aor. 1 act. of *πιστεύω*. — *ἦμην*. See above, on c. x. 30.

VER. 12. Upon what principle do you explain *διακρινόμενον* in the accusative?

VER. 15. To what period does *ἐν ἀρχῇ* refer?

VER. 16. Where do the words of our Lord, which St Peter cites, occur?

VER. 17. 1. What is the true import of the participle *πιστεύσασιν*, and with what does it agree? 2. What will be the construction of the clause *ἐγὼ δὲ τίς ἦμην κ. τ. λ.* according as *τίς* is interrogative or indefinite?

VER. 18. τὴν μετάνοιαν ἔδ. εἰς ζ. (1) God is said to *give*, what he enables men to acquire. Thus he *gives repentance*, by imparting his grace for that purpose; and if repentance be sincere, and accompanied with faith in the promises of the Gospel, it will be rewarded with everlasting life. (2) Although the controversy respecting the obligations of the Mosaic Law was thus quieted for a time, it was subsequently renewed. Compare c. xv. 5. sqq.

VER. 19. οἱ μὲν οὖν διασπαρέντες κ. τ. λ. See above, on c. viii. 1.—ἐπὶ Στεφάνῳ. (1) *After Stephen's death*. So Xen. Cyr. II. 3. 4. ἀνέστη ἐπ' αὐτῷ. Arrian. Exp. I. 10. ἐπὶ τῇ Φιλίππου τελευτῇ. Some read Στεφάνου, in the genitive; but this would signify *in the time of Stephen*, as in v. 28. Compare Matt. i. 11. Luke iii. 2. iv. 27.—Φοινίκης. (2) *Phœnice*, or *Phœnicia*, was a narrow strip of country, lying along the eastern coast of the Mediterranean, between Palestine and Syria. Its chief cities were *Tyre* and *Sidon*. The *Phœnicians* were celebrated for their early commercial enterprizes, and for the colonies which they planted. Of these, the more remarkable was *Carthage*, the rival of Rome. Of *Cyprus*, see on c. iv. 36. *Salamis* and *Paphos* (c. xiii. 5, 6.) were two of its principal cities. *Cyrene* was a large and important city in northern Africa, abounding with Jews, who settled there under the protection both of the Ptolemies and the Romans (1 Macc. xx. 23. Joseph. Ant. xiv. 7. 2.). See also on c. ii. 10.—Ἀντιοχείας. (3) See on c. vi. 5; and of the other *Antioch*, on c. xiii. 14.

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VER. 18. 1. What do you understand by the expression μετάνοιαν ἔδωκεν εἰς ζωὴν? 2. Was not this Judaizing controversy subsequently renewed?

VER. 19. 1. What does ἐπὶ Στεφάνῳ imply; and why would the genitive be incorrect? 2. Give some account of *Phœnice*, *Cyprus*, and *Cyrene*? 3. *Where was the Antioch here mentioned? Another city of the same name is mentioned in the Acts:—where was it situated?* (A. Z. 2. D. a. 6.)



θλίψεως. Gen. sing. of θλίψις, a *grievous affliction*; from θλίβω, to *oppress*. Hence *persecution*.

VER. 20. Ἑλληνας. (1) The old reading is Ἑλληνιστάς. See on c. vi. 1. (2) Many MSS. however support the correction of Grotius, which is abundantly confirmed by the fact that the Gospel had already been preached to the *Hellenistic*, as well as *native* Jews, whereas the opposing particles μὲν and δὲ clearly indicate that *Gentiles*, as distinguished from *Jews*, are here intended. Now it is well-known that the term Ἕλληνες comprehended heathens in general; and the appearance of their great Apostle at Antioch (v. 26.) seems to mark these as the first converts to Christianity from among the *idolatrous Gentiles*.

VER. 21. χεὶρ Κυρίου. See above, on c. iv. 28.

VER. 22. εἰς τὰ ὦτα. These words are not, as some suppose, redundant; but expressive of that *secresy*, with respect to the affairs of the Church, which the persecution then raging rendered necessary.—Βαρνάβαν. See above on c. iv. 36.

ἠκούσθη. Aor. 1 pass. 3 sing. of ἀκούω.—ὦτα. Acc. pl. of οὖς, ὠτος, contr. from the old form οὔας, οὔατος, an ear.—ἐξαπέστειλαν. Aor. 1 act. 3 pl. of ἐξαποστέλλω.

VER. 23. τῇ προθέσει τῆς καρδίας. *With purpose of heart*; i. e. *with a fixed and hearty resolution*. Properly the word πρόθεσις is a *setting before*, and thence πρόθεσις ἄρτου, *shew-bread*, in Matt. xii. 4. It also denotes a *predetermined purpose* or *design*, as in Rom. viii. 28. Eph. i. 11. Compare 2 Tim. iii. 10. The genitive is used instead of an adjective, as in c. ix. 15.

ἐχάρη. Aor. 2 pass. 3 sing. of χαίρω.—παρακάλει. Imperf. 3 sing. contr. of παρακαλέω.

VER. 20. 1. *What do you understand by Ἑλληνισταί?* (A. ζ. 2.) 2. State the principal reasons for receiving Ἑλληνας as the true reading, rather than Ἑλληνιστάς.

VER. 22. Are the words εἰς τὰ ὦτα to be considered as redundant?

VER. 23. What is the import and construction of the phrase -τῇ προθέσει τῆς καρδίας?

VER. 25. ἐξῆλθε δὲ εἰς Ταρσὸν κ. τ. λ. The success of the Gospel at Antioch was such as to require additional help; and therefore Barnabas, knowing Saul to be at Tarsus (c. ix. 30.), and a fitting instrument to assist in the foundation of a Church at Antioch, for which his own exertions were unequal, went in quest of him. Of *Tarsus*, see above on c. ix. 11.

VER. 26. ἐν τῇ ἐκκλησίᾳ. See on c. ii. 47.—*χρηματῖσαι*. (1) *Were called*. In classical Greek, the verb *χρηματίζειν* signifies, in the first place, *to transact*, or *debate upon*, *any matter or business* (*χρῆμα*); as in Thucyd. v. 5. ἐχρημάτισε περὶ φιλίας τοῖς Ἀθηναίοις. Hence so to manage matters, as *to acquire a name* thereby; and so generally *to be named*, or *called*. Thus it is here used; and in Rom. vii. 3. Joseph. Ant. viii. 6. 2. xiii. 11. 3. With respect to God's *dealings* with man, it signifies *to inform by divine revelation*; as in c. x. 22. Matt. ii. 12. Luke ii. 26. Hebr. viii. 5. xi. 7. Here also it has been supposed that *naming by divine appointment* is intended; but the passive voice alone is so used in the New Testament. At the same time the active is so employed in Joseph. Ant. x. 1. 3. χρηματίσαντος αὐτῷ τοῦ Θεοῦ.—Χριστιανούς. (2) This appellation is clearly of Latin origin, as Ἡρωδιανοὶ (Matt. xxii. 16.), *Pompeiani*, and the like; and it seems to have been applied to the disciples of our Lord, by the Romans residing at Antioch, as a term of reproach. See Tacit. Ann. xv. 44. Had it been assumed by themselves, it would have occurred more frequently, instead of the titles by which they are commonly designated; as *the brethren*, *saints*,

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VER. 25. Why did Barnabas go to fetch Paul from Tarsus to Antioch?

VER. 26. 1. Give the derivation of the verb *χρηματίζειν*, and illustrate the different senses in which it is used. 2. What is the origin of the appellation *Χριστιανοὶ*; and how was it at first applied?

*believers, &c.* (3) Once again it is used by King Agrippa (c. xxvi. 28.), but it is doubtful in what acceptance. In very early times, however, it was adopted as a distinctive and honourable appellation; and thus it is to be understood in 1 Pet. iv. 16. It is not found elsewhere in the New Testament.

*συναχθῆναι.* Infin. aor. 1 pass. of *συνάγω*, to bring together; and hence, in the passive, to associate, to act in concert.—*διδάσαι.* Infin. aor. 1 act. of *διδάσκω*.

VER. 27. *προφήται.* See above, on c. ii. 17.

VER. 28. *Ἀγαθος.* (1) This prophet is mentioned once again in Acts xxi. 10, as having foretold St Paul's imprisonment at Rome. He was doubtless a Christian, though the Greek Church has no authority for making him one of the seventy disciples. He is said to have suffered martyrdom at Antioch.—*λίμὸν μέγαν κ. τ. λ.* (2) Claudius Cæsar succeeded Caligula in the year A. D. 41. During his reign there were several successive famines in different parts of the Roman empire; but that from which the Jews suffered most, and which is generally supposed to be that which is here foretold, began in the fourth year of Claudius, and raged with unremitting fury throughout the two succeeding years, A. D. 45, 46. Josephus speaks of it as *a very great famine, in which many died for want of food*; and it seems to have been principally confined to Judæa from the fact that Helena, queen of Adiabene, relieved the sufferers with cargoes of corn and dried figs from Alexandria and Cyprus. See Joseph. Ant. xx. 2. 5. Tacit. Ann. xii. 43. Sueton. Claud. c. 18. (3) In an unrestricted sense, *ἡ οἰκουμένη*

3. Does it occur elsewhere in the New Testament, and in what acceptance?

VER. 28. 1. Is any thing known of the prophet Agabus?  
2. When did Claudius Cæsar begin to reign, and in what year did the famine alluded to probably take place? (A. c. 3. D. a. 6.)  
3. In what sense do you understand *ὅλην τὴν οἰκουμένην*? (A. c. 3.)

means *the whole world* (Matt. xxiv. 14. Heb. i. 6.), or the *Roman empire*, as in c. xvii. 6. 8. *infra*; but it is also sometimes limited, as it is most probably in this place, to *Judæa only*. Compare Isai. x. 23. xiii. 5. lxx. Luke ii. 1. iv. 5. xxi. 26. Josephus also employs it in all the three senses.—Of *ἐπὶ* with a genitive, in definitions of *time*, see above on v. 19.

*ἐσήμανε*. Aor. 1 act. 3 sing. of *σημαίνω*.—*ἔσεσθαι*. Fut. 1 infin. of *εἰμί*.

VER. 29. *ἡντοκρεῖτο*. (1) Subaud. *χρημάτων*. Josephus has employed the phrase in full.—*διακονίαν*. (2) Theophylact: *χρημάτων ἐπιχορηγίαν*. See above on cc. i. 17. vi. 2; and compare 2 Cor. viii. 4. ix. 1. 12. Heb. vi. 10.

*ἡντοκρεῖτο*. Imperf. mid. 3 sing. contr. of *ἐντοκρέω*, *to be affluent*; from *ἐν* and *πόρος*, *means*.—*ἔρισαν*. Aor. 1 act. 3 pl. of *ὀρίζω*.

## CHAPTER XII.

CONTENTS:—*Herod's persecution, and the martyrdom of James*, vv. 1, 2. *Peter's deliverance by an angel*, 3—19. (A. D. 43.) *Death of Herod Agrippa*, 20—23. *Progress of the Gospel*, 24. *Paul, after his second visit to Jerusalem, returns with Barnabas to Antioch*, 25. (A. D. 44.).

VER. 1. Ἡρώδης ὁ βασιλεύς. (1) This was *Herod Agrippa the elder*, son of Aristobulus, and grandson of Herod the Great. He was therefore the nephew of Herod Antipas, and Philip the Tetrarch, and brother of the infamous Herodias. (Matt. xiv. 3. sqq.) (2) At first favoured, and afterwards imprisoned by Tiberius, he received, on the accession of Caligula, the government of the territories formerly held by his uncles, to which the

VER. 29. 1. What word is understood with *ἡντοκρεῖτο*? 2. Give two meanings of the word *διακονία*, as used in the New Testament. (A. ε. 3.)

VER. 1. 1. What Herod was this; and how related to Herod the Great and his family? (F. β. 3.) 2. Give a brief history of his rise and fortunes, and mention the extent of his dominions at the time here alluded to. (B. α. 2. F. β. 3.)

emperor Claudius subsequently added Judæa and Samaria, so that he thus possessed nearly all the dominions of his grandfather. This extended kingdom he ruled only three years; since he died, as related in vv. 21. sqq., in the seventh year after his first elevation to power under Caligula. (3) According to Josephus (Ant. xix. 7. 3.) he courted popularity by a liberal and profuse expenditure; was scrupulously observant of the Mosaic institutions; and sought to establish a reputation for kindness and reputation both at home and abroad. It will be seen also that this friendly historian also softens down the narrative of his death. (4) As a remarkable instance of accuracy on the part of St Luke, it is observable that the title of *King* was bestowed on Agrippa with the final grant of Judæa in addition to the other dominions of Herod; and that, except during the last three years of his life, no governor had exercised *regal* authority in Judæa for thirty years before; and that afterwards it was always governed by a Roman procurator, subject to the President of Syria. (5) Agrippa left three children; Agrippa the younger, Bernice, and Drusilla, mentioned in cc. xxiv. 24. xxv. 13. (6) For an account of the Herodian family, see *Questions on St Matthew*, ch. II. 1.

VER. 2. Ἰάκωβον τὸν ἀδ. Ἰωάννου. (1) *James, the brother of John*, was the son of Zebedee and Salome. (Matt. iv. 19.) (2) The mother of the two brethren petitioned Christ that they might sit on his right hand and his left in the Messiah's kingdom; and on this

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3. What is the character which Josephus has given him?  
 4. What remarkable historical accuracy may be observed with respect to the title of *King*, as given him by St Luke? (A. γ. III. D. β. 6. F. β. 3.) 5. What offspring did he leave? (F. β. 3.)  
 6. Give a brief account of the members of the Herodian family mentioned in the New Testament. (C. α. 4.)

VER. 2. 1. Who was this James? (C. α. 4.) 2. When, and by whom, was his violent death foretold? (Ibid.)

occasion our Lord foretold his martyrdom (Matt. xx. 22.). (3) In v. 17. mention is made of another *James*, who, as bishop of Jerusalem, presided at the Apostolic Council held there on the question of conformity to the Mosaic Law (c. xv. 6.), and is said to have suffered martyrdom by being dashed from a battlement of the Temple, about A. D. 62. See Euseb. H. E. II. 23. (4) He it is whom St Paul (Gal. i. 19.) calls *the Lord's brother*; though he was in fact only his cousin, being the son of Mary, the wife of Cleopas, and sister of the Virgin. See also Matt. xii. 46. xiii. 55. John xix. 25. Thus relatives in any degree are called *brethren* in Scripture. Compare Gen. xii. 5. xiii. 8. (5) It was this James also, who was the author of the Catholic Epistle: for the son of Zebedee was beheaded in the year 43; and the Epistle not only condemns errors of a much later date, but speaks of the destruction of Jerusalem as near at hand. (6) From the low stature of our Lord's kinsman, he was called *James the less*; and thence, by way of distinction, the other was designated *James the great*. The former was also surnamed *the Just*.

ἀνείλε. Aor. 2 act. 3 sing. of ἀναίρω. See on c. v. 32.

VER. 3. προσέθετο συλλαβεῖν. (1) *He moreover seized*. The expression is a Hebraism, implying a *repetition* of the act indicated by the infinitive. Compare Luke xx. 11. with Mark xii. 4. Of like import is προσθεῖς εἶπε, in Luke xix. 11.—*ἡμέραι τῶν ἀζύμων*. (2) *The seven days of unleavened bread*, constituting the

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3. *What other James do we find mentioned in Scripture?* (F. β. 3.) 4. *Which does St Paul term the Lord's brother? and what is meant by the term?* (Ibid.) 5. *Which was the author of the General Epistle of St James?* (B. α. 2. F. β. 3.) 6. *How have they been subsequently distinguished from each other?* (F. β. 3.)

VER. 3. 1. Give the origin and import of the expression προσέθετο συλλαβεῖν. 2. *What were the ἡμέραι τῶν ἀζύμων?* (F. β. 3.)

*paschal week* (τὸ πάσχα, v. 4.), from *a priv.* and ζύμη, *leaven*. (3) This feast was first instituted on the night of the Exodus from Egypt, and ordained to be observed for ever in remembrance of the deliverance of the Israelites, and of God's mercy in *passing over* their houses, when he slew the first-born of their oppressors. See Exod. xii. 18. 27. Deut. xvi. 8. (4) It was celebrated on the fourteenth day of the month Nisan, i. e. the first month of the Ecclesiastical year; and all the males were required to be present at Jerusalem, as they were also at the feast of *Pentecost* and of *Tabernacles*. See also on c. ii. 1.

ἀρεστόν. See on c. vi. 2.—προσέθετο. Aor. 2 mid. 3 sing. of προστίθημι.—συλλαβεῖν. Infin. aor. 2 of συλλαμβάνω.

VER. 4. τέσσαρσι τετραδίοις. (1) *Four quaternions*, i. e. sixteen soldiers; four of whom were on guard by turns during the four watches of the night, two without, and two within the prison (vv. 6. 10.). See Polyb. vi. 33. Veget. de re milit. III. 8.—μετὰ τὸ πάσχα. (2) *After the Passover*; not, as in the English Translation, *after Easter*; since the reference is not to the Christian festival. (3) Peter was respited during the Passover week, because it was not lawful to execute a criminal at that season. Thus according to Philo (in Flacc. p. 976.), εἰ καὶ μυρία ἦσαν ἡμαρτηκότες, ὥφειλε τὸν κατ'ὸν αἰδεσθεὶς τὰς τιμωρίας ὑπερθέσθαι. In the case of our Lord, the Sanhedrim, fearing a popular

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3. Give some account of their first institution. (B. a. 2. P. β. 3.) 4. At what time of the year did the festival take place; and on what other occasions were all the men of Israel commanded to appear at Jerusalem? (D. β. 6.)

VER. 4. 1. Explain the Roman method of keeping guard by quaternions. 2. Is not μετὰ τὸ πάσχα incorrectly rendered in the English Translation? 3. Why did Herod respite Peter till after the Passover; and was not our Lord's crucifixion a flagrant violation of the law bearing upon the case?

outbreak, forced on the proceedings without regard to their legality. See Luke xxii. 2.

πιάσας. Part. aor. 1 act. of πιάζω, to seize, or arrest.—παράδους. Part. aor. 2 act. of παραδίδωμι.—τέσσαρσι. Dat. of τέσσαρες, four. Hence τετράδιον.

VER. 5. προσευχή ἐκτενής. (1) *Intense, prolonged, prayer.* The metaphor is derived from the *tension* of a rope; whence the term implies *earnestness* or *continuance*. Compare c. xxvi. 7. Luke ii. 37. xxii. 44. 1 Pet. i. 22. iv. 8.—ἐκ τῆς ἐκκλησίας. (2) See above on cc. ii. 47. ix. 31.

ἐτηρεῖτο. Imperf. pass. 3 sing. of τηρέω. See on c. iv. 3.—ἐκτενής,—ές. Adj. from ἐκτείνω, to extend.

VER. 6. προάγειν. (1) *Scil. εἰς δίκην.* The ellipsis is supplied in Joseph. B. J. i. 27. 2. There is a similar omission in Cic. Epist. Div. xii. 3, 4. *Productus in concionem, turpissime decessit.*—δεδεμένος ἀλύσει δυοί. (2) This was the Roman method of fettering a prisoner. Chains, attached to each arm, were fastened also to the arms of the two soldiers who had charge of him. Sometimes, however, only one chain was used; which was fixed to the right arm of the criminal, and the left of the soldier. Senec. Epist. i. 5. *Eadem catena et custodiam et militem copulat.* Compare also cc. xxi. 33. xxviii. 16. Joseph. Ant. xviii. 6, 7. Manil. v. 628.

κοιμώμενος. Part. pr. mid. of κοιμάσθαι.—δεδεμένος. Part. perf. p. of δέω.—ἀλύσει. Dat. pl. of ἄλυσις, a chain; from a priv. and λύω.

VER. 7. ἐν τῷ οἴκηματι. *In the prison; in which*

VER. 5. 1. Explain the import of the expression προσευχή ἐκτενής. 2. What is the Etymology and meaning of the English word Church; and what, of ἐκκλησία? (F. β. 3.).

VER. 6. 1. Supply the ellipsis after προάγειν. 2. Explain the Roman method of fettering prisoners.

VER. 7. In what sense is οἶκημα here used; and how has the Euphemism been explained?



sense the word is used Thucyd. iv. 47. Ælian. V. H. vi. 1. Helladius thus explains the Euphemism in his *Chrestomathia*, p. 22. τὸ μὴ λέγειν δύσφημα πᾶσι τοῖς παλαιοῖς μὲν φροντίς ἦν, μάλιστα δὲ τοῖς Ἀθηναίοις· διὸ καὶ τὸ δεσμωτήριον οἴκημα ἐκάλουν.

ἐπέστη. Aor. 2 act. 3 sing. of ἐφίστημι. This verb is frequently applied to *heavenly visitants*; as in Luke ii. 9. Hom. II. ψ. 201. Herod. II. 141.—παράξας. Part. aor. 1 act. of παράσσω.—ἀνάστα. Imper. aor. 2 act. 2 sing. syncop. for ἀνάστηθι, from ἀνίστημι.—τάχει. Dat. sing. contr. of τάχος,—eos, *haste*.

VER. 8. εἶπε ὁ ἄγγελος κ. τ. λ. The angel's injunctions to Peter were intended to convince him, by the act of resuming his own clothes, that there was no delusion in the matter, and that deliverance was really at hand. It will be observed that the verbs employed are in the middle voice, of which the force is emphatic.

περιζῶσαι. Imper. aor. 1 mid. 2 sing. of περιζώννυμι.—ὑπόδησαι. Imper. aor. 1 mid. 2 sing. of ὑποδέω.—περιβαλοῦ. Imper. aor. 2 mid. 2 sing. of πειβάλλω.—ἀκολουθεῖ. Imper. pr. act. 2 sing. contr. of ἀκολουθέω.

VER. 10. φέρουσαν. (1) *Leading*; as in Xen. Anab. v. 2. 19. ὁδὸν τὴν ἐπὶ ἄκραν φέρουσαν. So likewise in Latin, Q. Curt. v. 4. 11. *Hæc via fert in Persidem*. Compare Xen. Hell. vii. 2. 7. Virg. Ecl. ix. 1. Æn. vi. 295.—ἦτις αὐτομάτῃ ἠνοίχθη. (2) Both Jews and Heathens regarded the spontaneous opening of a door as a portent. Compare Apol. Rhod. iv. 41. Ovid. Met. III. 699. Tacit. Ann. v. 13. Joseph. B. J. vi. 5. 3.

σιδηρᾶν. Acc. sing. f. contr. of σιδήρεος, α, ον, *made of iron*.—αὐτόματος. Nom. fem. of αὐτόματος, *moving of its own accord*; from αὐτός.—ἠνοίχθη. Aor. 1 pass. 3 sing. of ἀνοίγω.

VER. 11. γενόμενος ἐν ἑαυτῷ. (1) *Having returned*

VER. 8. What was the object of the angel's explicit directions to St Peter; and how is it distinctly marked?

VER. 10. 1. Illustrate the use of φέρειν in this verse. 2. What is implied in the word αὐτομάτῃ?

VER. 11. 1. What is the import of the phrase γενέσθαι ἐν ἑαυτῷ?

to himself; i. e. having recovered from his surprise. In this sense the expression occurs in Xen. Anab. i. 5. 17. Polyb. i. 49.—προσδοκίας. (2) *Expectation*; by metonymy for the thing expected, namely, his execution on the following day.

VER. 12. Ἰωάννου τοῦ ἐπ. Μάρκου. It is not certain, though by no means improbable, that this *John Mark*, who was the son of Mary, the sister of Barnabas (Col. iv. 10.), was the writer of the second Gospel. He does not appear to have been one of our Lord's immediate followers, but a convert of St Peter (1 Pet. v. 13.). All that is known of him will be found below in cc. xii. 25. xiii. 5. 13. xv. 37. sqq. If St Paul is speaking of the same person in 2 Tim. iv. 11. Philem. 24., the dispute, which arose on his account, between that Apostle and St Peter was speedily reconciled.—οὗ ἦσαν κ. τ. λ. Compare v. 5. infra.

συνιδών. Part. aor. 2 act. of συνειδέω, to be conscious (c. v. 2.); and thence to reflect, as here, and in c. xiv. 6.—συνηθροισμένοι. Nom. pl. part. perf. p. of συναθροίζω.

VER. 13. κρούσαντος τὴν θύραν κ. τ. λ. (1) The verbs κρούειν and ὑπακούειν are appropriately used of those who *knocked at the door* for admission; and of the person, generally a damsel (Matt. xxvi. 69.), who was employed to attend to them. Thus Xen. Symp. i. 11. κρούσας τὴν θύραν, εἶπε τῇ ὑπακούσαντι, εἰσαγγεῖλαι ὅστις εἴη. Plaut. Truc. i. 2. 2. *Ad fores auscultato, atque serva has ædes.*—Ῥόδη. (2) *Rhoda*. The name is Hellenistic, signifying a rose. It was usual to give the names of flowers and trees to females. Thus *Susanna* signifies a lily; and

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2. What do you understand by προσδοκία?

VER. 12. Who was *John Mark*?

VER. 13. 1. Explain the verbs κρούειν and ὑπακούειν. 2. Of what practice, with respect to the names of females, is *Rhoda* an example?

*Tamar*, a palm-tree. A similar custom has been noticed on c. ix. 36.

VER. 14. ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξε τ. π. This feeling, and its effect, was extremely natural; and it is precisely analogous to that of the disciples, when told of our Lord's resurrection (Luke xxiv. 41.), and of Jacob, when told that Joseph was alive (Gen. xlv. 26.).

ἐπιγινώσκει. Nom. sing. f. part. aor. 2 act. of ἐπιγινώσκω, *to recognize*.—ἤνοιξε. Aor. 1 act. 3 sing. of ἀνοίγω.—πυλῶσα. See on cc. i. 12. x. 17.—εἰσδραμοῦσα. Nom. sing. f. part. aor. 2 act. of v. irr. εἰστρέχω.—ἐστάναι. Syncop. from ἐστηκέναι, infin. perf. act. of ἵστημι.

VER. 15. ὁ ἄγγελος αὐτοῦ. *His angel*. Both the Jews and early Christians believed that each person had a guardian angel, who, after death, sometimes assumed his form, and appeared to his friends. Compare Gen. xlviii. 16. Psal. xxxiv. 7. Eccles. v. 6. Matt. xviii. 10. Heb. i. 14. A similar notion, that the gods assumed the appearance and imitated the voices of men for especial purposes, prevailed among the heathen. See Hom. Il. N. 43. γ. 81. φ. 600. Herod. Op. D. 121.

μαίνω. Pres. 2 sing. of μαίνομαι.—διίσχυρίζετο. Imperf. 3 sing. of διίσχυρίζομαι, *to affirm vehemently*; from διὰ intensive, and ισχύς.

VER. 17. κατασεύσας τῇ χειρὶ. (1) An oratorical mode of enjoining silence. Heliod. x. 28. τὴν χεῖρα προσεινῶν, καὶ κατασεινῶν πρὸς ἡσυχίαν. Lucan. Phars. *Tumultum Composuit vultu, dextraque silentia jussit*. Compare cc. xiii. 16. xxi. 40. Joseph. Ant. viii. 11. 2. Pers. Sat. iv. 5.—Ἰακώβω. see above, on v. 2.—εἰς ἕτερον τόπον.

VER. 14. Illustrate by examples the feeling indicated by the words ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξε.

VER. 15. To what opinions, prevalent in antient times, may the declaration ὁ ἄγγελος αὐτοῦ ἐστὶν be referred?

VER. 17. 1. Explain and illustrate the phrase κατασεύειν τῇ χειρὶ.

(2) It seems probable from Gal. ii. 11. that *Antioch* was the place of Peter's retirement; though some have thought that he remained in *privacy* at Jerusalem. See Acts xv. 7. Other opinions have been offered, which are altogether visionary.

*κατασεύσας*. Part. aor. 1. act. of *κατασεύω*.—*σιγῶν*. Infin. pr. contr. of *σιγῶ*.

VER. 18. τί ἄρα ὁ Π. ἐγένετο. *What was become of Peter*. Literally, *what Peter was become*. So Xen. Cyr. II. 3. 12. θαυμάζοντες τί ἔσοιτο ἡ πολιτεία. Compare also Luke i. 66. John xxi. 21. Æsch. Theb. 297. Theocr. Id. xv. 51.

VER. 19. ἀνακρίνας. See above, on c. iv. 9.—ἀπαχθῆναι. (1) Scil. εἰς δίκην. There is a similar ellipsis in Plin. Epist. x. 97. *Perseverantes duci jussi*. (2) The punishment was doubtless *death*; and hence the terror of the jailor of Philippi, in c. xiv. 27.—εἰς τὴν Καισαρείαν. See above, on c. viii. 40.

ἐπιζητήσας. Part. aor. 1 act. of ἐπιζητέω.—ἐπαχθῆναι. Infin. aor. 1 pass. of ἀπάγω.—διέτριβεν. Imperf. 3 sing. of διατρίβω.

VER. 20. θυμομαχῶν Τυρίοις καὶ Σ. (1) *Greatly incensed with the Tyrians and Sidonians*. Properly the word signifies *bent on war*, ἐν θυμῷ μαχόμενος. It is altogether improbable, however, that Herod would meditate war against these people, who were under the formidable protection of the Romans; nor does Josephus, who mentions this visit to *Cæsarea*, say a syllable even

2. What was probably the place to which Peter retired in order to escape the violence of Herod?

VER. 18. What is the import of the expression τί ἄρα ὁ Πέτρος ἐγένετο?

VER. 19. 1. Supply the ellipsis with ἀπαχθῆναι. 2. What seems to be the punishment of a keeper, who suffered his prisoner to escape?

VER. 20. 1. What is the sense which you attach to θυμομαχῶν; and why?

of warlike preparations. (2) Now the newly opened port of Cæsarea lay on the coast of the Mediteranean about sixty miles south of Tyre and Sidon. (3) Hence a dispute seems to have arisen with respect to the injury which the Phœnician traders would necessarily receive from the loss of traffic thus drawn away from them; and irritated by their rémonstrances, the king had cut off their regular supply of provisions. (4) Even from the days of Solomon and Hiram, they had, in consequence of their neglect of agriculture in favour of mercantile affairs, been dependent upon Judæa for the necessaries of life. See 1 Kings v. 9. 11. Ezra. iii. 7. Ezek. xxvii. 17. It was to renew their friendly intercourse therefore, not to deprecate actual war, that the deputies had arrived; and thus εἰρήνη is used, in the sense of *quiet* generally, in c. ix. 31. 1 Cor. xiv. 33.—τὸν ἐπὶ τοῦ κοιτῶνος. See above, on c. viii. 27.—ἀπὸ τῆς βασιλικῆς. Supply χώρας.

πείσαντες. Nom. pl. part. aor. 1 act. of πείθω, *to persuade*; and hence *to conciliate*, as in Gal. i. 10.—ῥτοῦντο. Imperf. mid. 3 pl. contr. of αἰρέω.—βασιλικῆς. Gen. sing. f. of βασιλικός, -ή, ὄν, *belonging to a king*; from βασιλεύς.

VER. 21. τακτῇ ἡμέρᾳ. (1) *On an appointed day*. It was on the second day of the public games celebrated in honour of Claudius, A. D. 44. (2) This we learn from Josephus (Ant. xix. 8. 2.), who has most remarkably confirmed the accuracy of St Luke, in the most minute particulars; marking both the place and the time, the gorgeous dress, the acclamations of the multitude, the

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2. *What is the position of Cæsarea with respect to Tyre and Sidon?* (A. γ. III.) 3. *What seems to have been the nature of the dispute between Herod and the Tyrians and Sidonians?* 4. *What made these people dependent on Herod's jurisdiction?* (A. γ. III.)

VER. 21. 1. *On what precise (τακτῇ) day was Herod smitten?* 2. *What account does Josephus give of the matter?* (E. γ. 3.)

peculiar turn of the flattery, the manner in which it was received, and the sudden attack and rapid crisis of the disease. He does not indeed mention either the peculiar nature of the disease, or its judicial infliction; but he describes the agonizing pain in the bowels, and intimates that the king himself looked upon the affliction as sent from heaven. (3) The smitten prince was carried immediately to the palace, where he died within five days, in the fifty-fourth year of his age, after he had reigned four years over Ituræa and Abilene, and three more over Judæa.—ἐπὶ τοῦ βήματος. (4) This was a *raised seat* in the theatre, from which it was customary to address the people. See Demosth. pro Cor. c. 53. Cic. pro Flacc. c. 7. Tac. Hist. II. 80. Val. Max. II. 2.

τακτῇ. Dat. sing. f. of verbal adj. τακτός, -ή, -όν, *appointed, fixed*; from τάσσω.—ἐνδυσάμενος. Part. aor. 1 mid. of ἐνδύω.—ἐδημηγόρει. Imperf. 3 sing. contr. of δημηγορέω, *to harangue*; from δῆμος, and ἀγορά.

VER. 23. σκωληκόβρωτος. (1) *Devoured by worms*; from σκώληξ and βιβρώσκω. The disease is supposed to have been the *morbus pedicularis*. (2) It is the same of which Herod the Great died; as did also Antiochus Epiphanes, and many other tyrants, who had either insulted or denied the one true God. See 2 Macc. ix. 5. 9. Herod. iv. 205. Plin. N. H. xxvi. 86. Joseph. Ant. xvii. 6. 5. Tertull. ad Scap. III. 20. Euseb. H. E. VIII. 16.—ἐξέψυξε. See above, on c. v. 5.

VER. 25. πληρώσαντες τὴν διακονίαν. Compare c. xi. 29, 30. Gal. ii. 10.

3. *Settle the date of Herod's death.* (A. γ. III.) 4. In what sense is the word βῆμα here used?

VER. 23. 1. What is the derivation and meaning of σκωληκόβρωτος; and what disease may probably be meant? 2. Refer to any remarkable instances, which you may recollect, of persons recorded to have similarly perished.

## CHAPTER XIII.

CONTENTS:—*St Paul sets out on his first Apostolical journey*, vv. 1—5. *Elymas, the sorcerer*, 6—11. *Conversion of Sergius Paulus*, 12. *At Perga, John Mark returns to Jerusalem*, 13. *Visit of Paul and Barnabas to Antioch in Pisidia and Iconium*, 14—52. (A. D. 46.)

VER. 1. τὴν οὖσαν. (1) Subaud. ἐκεῖ. This adverb is frequently omitted; as, for instance, in cc. i. 4. xi. 19. xxii. 12. Matt. xxvi. 13. Mark viii. 1.—προφῆται καὶ διδάσκαλοι. (2) These terms are nearly, if not exactly, equivalent. See above on c. ii. 17; and compare 1 Cor. xii. 28, 29. iv. 11. 2 Pet. ii. 1. A class of ministers is clearly intended, who were immediately subordinate to the Apostles; being in all probability the successors of the 70 disciples, who received their commission from Christ himself. See Luke x. 1. They were, in fact, the *priests* of the Apostolic age, and occupied the *second* order of the Christian ministry.—Συμεὼν ὁ κ. Νίγερ. (3) This teacher is not elsewhere noticed in the New Testament, unless he be the Cyrenian who bore the cross of Christ (Matt. xxvii. 32.). His surname, *Niger*, is purely Latin; and was probably characteristic of a swarthy complexion. For similar instances, see above on c. i. 23.—Λούκιος ὁ Κ. (4) Certainly not, as some have thought, Luke the Evangelist; but the kinsman of St Paul, mentioned in Rom. xvi. 21.—Μαναὴν τε Ἡ. τ. τ. σύντροφος. (5) Josephus (Ant. xv. 10. 5.) speaks of a person, belonging to the sect of the *Essenes*, who was

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VER. 1. 1. What is the ellipsis to be supplied with οὖσαν? 2. What is the import of the term προφῆται in the New Testament (B. a. 3.); and in what relation does it stand to διδάσκαλοι? 3. Is any thing known of the *Symeon* here mentioned; why may he have been called *Niger*; and is there any thing remarkable in the fact of his having two names? 4. Who was *Lucius the Cyrenian*? 5. What is the probable conjecture respecting *Manaen*; and in what sense is σύντροφος used?

in great favour with Herod the Great, to whom, when a boy, he had foretold that he would live to be a king; and as the same historian relates that Herod the Tetrarch was brought up privately at Rome, it is probable that it was by this person. Some indeed understand *σύντροφος* to mean a *foster-brother*; but the verb *τρέφειν* signifies *educare* as well as *nutrire*, and *βασίλεως σύντροφος* is elsewhere applied to one who had been *the schoolfellow of a king*. Compare 2 Macc. ix. 29. Diod. Sic. i. 53. iii. 10. Polyb. v. 9. 4. Ælian. V. H. xii. 28. Plutarch. de Educat. c. 6.

VER. 2. *λειτουργούντων*. (1) From *λήϊτος* or *λεϊτος*, *public*, and *ἔργον*, the verb *λειτουργεῖν* is properly used of *any public service* whatsoever; but in the LXX. and the New Testament it implies almost exclusively the *performance of religious duties*. Compare Exod. xxviii. 35. Numb. iv. 12. Luke ii. 23. Rom. xv. 16. 2 Cor. ix. 12. Heb. ix. 21. Joseph. B. J. ii. 17. 2. Here, in conjunction with *νηστεύειν*, it is to be understood simply of *prayer*. Compare ver. 3. c. xiv. 23. Our word *Liturgy* is plainly derived from it.—*ἀφορίσατε δὴ μοι κ. τ. λ.* (2) The work to which Paul and Barnabas were now *set apart*, was the conversion of the Gentiles; and, although they had been already qualified by the Holy Spirit to become *prophets and teachers*, the imposition of hands (ver. 3.) was necessary, in order to separate them to the *Apostleship*. Their appointment filled up the vacancies in the Apostolic body, which had been caused by the death of James the Great, and the consecration of James the Less to the see of Jerusalem. (3) With

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VER. 2. 1. Give the derivation and meaning of the verb *λειτουργεῖν*. (B. a. 3.). 2. What was the nature and extent of the commission to which Paul and Barnabas were now *set apart*; and what vacancies did it fill up? 3. How does St Paul speak of himself with reference to it?



reference to this *separation*, St Paul calls himself ἀφωρισμένον in Rom. i. 1. Compare Gal. i. 15.—ὁ προσκέκλημαι αὐτούς. For πρὸς ὃ κέκλημαι. Of the use of the perf. passive in an active signification, see above on c. viii. 14. (4) It will be observed that the command, by which this appointment was enjoined, is direct evidence of the divinity and distinct personality of the Holy Spirit.

ἀφορίσατε. Imper. aor. 1 act. 2 pl. of ἀφορίζω, to separate; from ὄρος, a limit or boundary. In pure Greek, the verb is generally used in a bad sense, to excommunicate.—προσκέκλημαι. Perf. p. 1 sing. of προσκαλέω.

VER. 4. Σελεύκειαν. A city of Syria, named after its founder, *Seleucus Nicanor*, who is said to have built eight other cities of the same name. That which is here mentioned was situated on the sea-coast, west of Antioch, and near the mouth of the Orontes; and was commonly called, by way of distinction, *Seleucia by the sea*. See 1 Macc. xi. 8. Joseph. Ant. xviii. 9. 8.—Κύπρον. See above, on c. iv. 36.

ἐκπεμφθέντες. Nom. pl. part. aor. 1 pass. of ἐκπέμπω. ἀπέπλευσαν. Aor. 1 act. 3 pl. of ἀποπλέω, fut. 1. πλεύσω, to sail away.

VER. 5. ἐν Σαλαμῖνι. (1) *Salamis* and *Paphos* (v. 6.) were the two principal cities of Cyprus; the one built by Teucer immediately after the Trojan war, at the south-eastern, and the other famous for its temple and worship of Venus, near the western extremity of the island. See Hom. Od. Θ. 363. Herod. iv. 162. Virg. Æn. i. 415. Hor. Carm. i. 7. 21; 30. 1. The former, afterwards called *Constantia*, is now named *Tamagusta*.—Ἰωάννην. *John Mark*. See above, on c. xii. 12.—(2) Though

4. What important doctrine does the command which enjoined it sanction?

VER. 4. *By whom was Seleucia founded; and where situated?* (B. γ. 2.)

VER. 5. 1. *Point out the geographical position of Salamis and Paphos* (B. γ. 2. E. β. 4; δ. 3.); and give some account of them. 2. *In what sense is the term ὑπηρέτης applied to John Mark?*

he assisted the Apostles in their labours, he was inferior to them in office; so that *ὑπηρέτης* should be rendered *attendant*.

VER. 6. *μάγον*. See above, on c. viii. 9.—*Βαρῖησοῦς*. A Hebrew patronymic, signifying *the Son of Jesus* or *Joshua*. Similar forms are *Barjona*, *Bartimæus*, *Bartholomew*; and, in some sort also, *Barnabas*. See on c. iv. 36.

VER. 7. *τῷ ἀνθυπάρῳ Σ. Π.* (1) From *ἀντί*, *pro*, and *ὑπατος*, a superlative formed from *ὑπέρ*, the word *ἀνθύπατος* signifies *the deputy of a chief magistrate*; and therefore a *proconsul*. (2) Under the republic, the Roman provinces were either *consular* or *prætorian*. Augustus distributed them between himself and the senate; and of those which he reserved to himself the governors were called *proprætors*, whereas those to which the senate appointed were under *proconsuls*. (3) Now according to the original distribution, Cyprus had been assigned to the emperor; but it appears that it was subsequently transferred to the senate, so that St Luke's historical accuracy is observable in the title which he has here given to its governor. See D. Cass. LIX. p. 523. Sueton. Aug. c. 47. It is also worthy of notice, that a coin of Cyprus, struck in this same reign of Claudius, is still extant; whereon *Proclus*, the successor of Paulus, also bears the title of *ἀνθύπατος*.

VER. 8. *Ἑλύμας*. A word of Arabic derivation, but ultimately taken from a Hebrew root, signifying *to hide*, with reference to the *secret arts* of sorcery and magic.

VER. 6. *Explain the names Barjesus and Barnabas.* (E. β. 4.).

VER. 7. 1. *What is the exact force of ἀνθύπατος?* (B. α. 3. E. β. 4.). 2. *Into what two classes were the Roman provinces divided?* (B. α. 3.) 3. *Shew that the title of proconsul is properly applied to Sergius Paulus.* (B. α. 3. E. β. 4.).

VER. 8. *Give the origin and import of the word Ἑλύμας.*

By way of interpretation, St Luke adds ὁ μάγος in apposition.

ἀνθίστατο. Imperf. mid. 3 sing. of ἀνθίστημι, to resist or withstand.—μεθερμηνεύεται. See on c. iv. 36.

VER. 9. ὁ καὶ Παῦλος. Subaud. λεγόμενος. Jerome affirms that Saul now assumed the name of Paul, *a primo ecclesiae spolio proconsule Sergio Paulo victoriae suae tropaea referens*. Possibly the adoption of the name might in some degree have suggested itself as a mark of respect towards his illustrious convert; but it was doubtless more immediately a measure of convenience on his especial appointment to the ministry of the Gentiles. From this period he is ever afterwards called *Paul*; and to Roman ears at least the name would be more agreeable than that by which he was previously known. See also, on cc. i. 23. xiii. 1.

πληθεῖς. Part. aor. 1 pass. of πλήθω. See on c. ii. 4.—ἀτενίσας. Part. aor. 1 act. of ἀτενίζω. See on c. i. 10.

VER. 10. ῥαδιουργίας. (1) Although generally employed in a bad sense, this noun, as derived from ῥάδιος, *easy*, and ἔργον, properly implies *facility in action*, as in Xen. Cyr. i. 6. 34. Thence it signifies *craftiness*; and, as in this place, any *deceit* or *wickedness* whatsoever. Thus, also ῥαδιούργημα is used in c. xviii. 14. Compare Diod. Sic. v. 11. xx. 68. Joseph. Vit. c. 65.—νιὲ διαβόλου. (2) *Child of the devil*; i. e. having a Satanic disposition. In this sense νιὸς is frequently found in Scripture. See 1 Sam. xx. 30. 1 Kings i. 52. Luke xvi. 8. xx. 34. Eph. ii. 2; and compare John viii. 41. 44.—οὐ καύσῃ διαστρέφων. See above on c. vi. 13.

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VER. 9. For what reason may *Saul* have been induced to assume the name of *Paul*?

VER. 10. 1. Give the derivation and meaning of the word ῥαδιουργία. (B. a. 3.). 2. What is the import of the expression νιὸς διαβόλου?

VER. 11. χεῖρ τοῦ Κ. ἐπὶ σε. *Scil.* ἔστι (1) An expression which implies the judicial infliction of divine vengeance. Compare Exod. ix. 3. Job xix. 21.—ἀχλὺς καὶ σκότος. (2) An *hendiadys*, for ἀχλὺς σκορόεις, i. e. a mist gradually thickening into total darkness. Compare 2 Kings vi. 18. sqq. Joseph. Ant. ix. 4. 3. See also on c. ix. 18.—περιάγων. (3) *Scil.* ἐαυρόν. Compare Matt. iv. 23. ix. 35.

χειραγωγός. Acc. pl. of χειραγωγός,—οῦ, a guide. The word is commonly used of those who lead the blind by the hand; from χεῖρ and ἄγω. Compare cc. ix. 8. xxii. 11.

VER. 12. τῇ διδαχῇ τοῦ Κ. That is, St Paul's doctrine or teaching respecting the Lord Jesus. In this sense the genitive is frequently employed. Compare Heb. vi. 2; and see also on c. ii. 42.

VER. 13. ἀναχθέντες. (1) Having set sail; subaud. τὴν ναῦν. The verbs ἀνάγεσθαι and κατάγεσθαι are, in fact, nautical terms, implying to set sail, and to make the land, respectively. Compare cc. xviii. 21. xxi. 3. xxvii. 2, 3. Hom. Il. H. 478. Arist. Lysist. 698.—οἱ περὶ τὸν Παῦλον. (2) Paul and his companions; and so again in c. xxi. 8. The phrase οἱ περὶ τινά indeed generally included the person himself and those with him; though sometimes his companions only are meant, and sometimes only the principal person. Compare Mark iv. 10. John xi. 19; and see Matt. Gr. Gr. §. 343.—εἰς Πέργην τῆς Π. (3) Of Pamphylia, see above on c. ii. 10. Perga, its metropolis, lay a few miles from the

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VER. 11. 1. What do you understand by the words χεῖρ τοῦ Κυρίου ἐπὶ σε? 2. Give the exact meaning of the *hendiadys*, ἀχλὺς καὶ σκότος. 3. Supply the ellipsis with περιάγων.

VER. 12. What is meant by τῇ διδαχῇ τοῦ Κυρίου?

VER. 13. 1. Explain and illustrate the verbs ἀνάγεσθαι and κατάγεσθαι, as applicable to naval affairs. 2. Of what significations does the phrase οἱ περὶ τινά admit; and whom does it designate? 3. What was the geographical situation of Perga? (B. γ. 2. E. δ. 3.).

coast, on the river Cestus. A temple of Diana, which Cicero (Verr. i. 20.) calls *antiquissimum et sanctissimum*, was one of the principal ornaments of the city.—Ἰωάννης δὲ ἀποχωρήσας κ. τ. λ. See on cc. xii. 12. xv. 39.

VER. 14. Ἀντιοχείαν τῆς Π. (1) *Pisidia* was a mountainous district of Asia minor, lying northward of *Pamphylia*, between Phrygia and Lycaonia. According to Pliny (N. H. v. 27.), the city of Antioch here mentioned was situated within the confines of Phrygia, though it was attached to the adjoining province, and indeed regarded as its capital. (2) It was founded, as was the city of the same name in Syria (c. xi. 19.), by Seleucus Nicanor, and so named after his father *Antiochus*.—τῇ ἡμέρᾳ τῶν σαββάτων. *On the Sabbath day*. (3) Sing. for plural, after the Hebrew idiom. Compare Levit. xxiii. 32. Jerem. xxvii. 21. 24. LXX. Matt. xii. 1. So Joseph. Ant. iii. 10. 1. κατὰ ἐβδόμην ἡμέραν, ἥτις σάββατα καλεῖται. The idiom however is also preserved in Juv. Sat. i. 9. 69. *Sunt hodie tricesima sabbata*. Sometimes the word is so used of the *entire week*; as in c. xx. 7. τῇ μιᾷ τῶν σαββάτων. In Matt. xxviii. 1. it has both significations.—ἐκάθισαν. (4) *They seated themselves*; subaud. ἑαυτούς. See on c. ii. 30. (5) Probably the two Apostles took their places on the seat reserved for those, who intended to address the congregation. (6) It may here be remarked that every place had its synagogue, in which there were ten persons of full age and with leisure to attend. One or more *Rulers* were appointed, by imposition of hands,

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VER. 14. 1. *Give the situation of Antioch of Pisidia*. (Ibid.) 2. *By whom was it founded?* 3. *Explain and illustrate the use of σάββατα in the plural*. 4. *Supply the ellipsis after ἐκάθισαν*. 5. *Where would the Apostles probably seat themselves?* 6. *How was a synagogue constituted, and the service regulated and performed?*

to preserve order, and direct the performance of public worship. If a Priest or Levite were present, he was called upon to officiate; but an elder, or indeed any competent person, was then permitted to expound the Scriptures, and exhort the people. Compare Luke iv. 16. sqq.

VER. 15. μετὰ δὲ τὴν ἀνάγνωσιν τ. ν. καὶ τ. π.

(1) As the service of the synagogue was originally ordered, only the five books of Moses were read, divided into sections according to the number of weeks in the Jewish year; but when Antiochus Epiphanes prohibited the reading of the *Law*, a like number of sections were selected from the *Prophets*,—under which title the historical books of the Old Testament were also included,—and substituted in its place. (2) Afterwards, when the reading of the law was restored under the Maccabees, that of the Prophets was still retained, and a section from both appointed. (3) Hence doubtless arose the practice, which has constantly prevailed in the Christian Church, of reading a first lesson from the Old, and a second from the New Testament.—ἀπέ-  
στειλαν. Supply *τινας*. See above, on c. v. 21.—λόγος παρακλήσεως. (4) From the verb παρακαλεῖν, which signifies *to exhort* (c. ii. 40.), *to advocate* (c. xxviii. 20.), and *to comfort* (Matt. v. 4.), the noun παράκλησις admits of either of the same acceptations, or of two or all of them combined. Here it is used in the first. See also on c. ii. 36.

ἀνάγνωσιν. Acc. sing. of ἀνάγνωσις,—*ews, the act of reading*; from ἀναγινώσκω (c. viii. 30.). — ἀρχισυνάγωγοι. Nom. pl. of ἀρχισυνάγωγος,—ου, *a ruler of a synagogue*; i. e. ὁ ἄρχων της συναγωγῆς.

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VER. 15. 1. *When was the reading of the Prophets introduced into the Synagogue Service?* (E. δ. 3.). 2. *What was the practice which ultimately prevailed?* (Ibid.). 3. *What analogous practice thence arose in the Christian Church?* 4. *Of what significations does the word παράκλησις admit; and which of them is best suited to the present context?*

VER. 16. κατασείσας τῇ χειρί. See above, on c. xii. 17.—οἱ φοβούμενοι τὸν Θεόν. See on c. ii. 5. 10.

VER. 17. ὑψωσεν. (1) *Multiplied* : in which sense the verb is used in Gen. xlvii. 8. 19. Wisd. l. 22. LXX. Compare c. vii. 17. supra. Properly the verb signifies *to exalt*. See on c. ii. 33. (2) Of the time of the sojourning of the Israelites in Egypt, see above, on c. vii. 6 ; and for the circumstances attending their deliverance, compare c. vii. 18. sqq.—μετὰ βραχίονος ὑψηλοῦ. (3) *With a high arm* ; i. e. with great power. Thus also χεὶρ is used in c. ix. 28. Compare Deut. v. 15. Luke i. 51. John xii. 38.

VER. 18. ἐτροφοφόρησεν. That is, ἐφόρησεν ὡς τροφὸς, *carried as a nurse* ; or, in other words, *cherished, supported, maintained*. This is the reading of Deut. i. 31. LXX., which St Paul seems to have in view : and there is a like metaphor in Numb. xi. 12. Deut. xxxii. 10. The authority of MSS. is somewhat in favour perhaps of ἐτροποφόρησεν, *he bore their manners*, i. e. *he bore with their waywardness* ; but the above consideration fully confirms the other reading.

VER. 19. ἑπτα ἔθνη. (1) These were the *Canaanites, Hittites, Hivites, Perizzites, Amorites, Girgashites*, and *Jebusites* (Deut. vii. 1. Josh. iii. 10. Nehem. ix. 8.), which are frequently called *the seven nations* by the Jewish Rabbins.—κατεκληρονόμησεν. (2) Another read-

VER. 17. 1. In what sense is the verb ὑψοῦν here used ? 2. How long did the children of Israel sojourn in Egypt ; and what were the circumstances connected with their being brought out from thence ? (B. γ. 2.) 3. What is implied in the expression μετὰ βραχίονος ὑψηλοῦ ?

VER. 18. Give the derivation and meaning of the verb τροφοφορεῖν, and mention a various reading, stating which you prefer, and why.

VER. 19. 1. Enumerate the seven nations which were destroyed by the Israelites. 2. In what sense is κατεκληρονόμησεν here used ; and why is it preferable to the other reading ?

ing is *κατεκληδότησεν*, *he distributed by lot*; but it is generally regarded as a marginal exposition of the less usual sense in which the verb *κατακληρονομεῖν* is here used, instead of its ordinary acceptation, *to obtain an inheritance*. It signifies however, *to give in possession* in Numb. xxiv. 18. Deut. iii. 28. LXX. and elsewhere.

(8) When Joshua had completed the conquest of Canaan, God commanded him to divide it into twelve parts, according to the number of the tribes of Israel. To each tribe a portion was assigned by lot, with the exception of the Levites; but as Ephraim and Manasseh, the two sons of Joseph, had distinct allotments, the number was still the same. At their own request, Reuben, Gad, and half the tribe of Manasseh, inherited on the East side of the Jordan; and on the Western side Issachar, Ashur, Zebulun and Naphthali, were placed in the *North*; Ephraim and the remaining half of Manasseh in the *middle*; and Dan, Simeon, Benjamin and Judah, in the *South*. The Levites, to whom no separate inheritance was given, were provided with forty-eight cities, scattered over the several tribes. Of the division of the land in the age of the Apostles, see above on c. ii. 7.

*καθελών*. Part. aor. 2 of the *ν*. *ιππ*. *καθαίρέω*. — *κατεκληρονόμησεν*. Aor. 1 act. 3 sing. of *κατακληρονομέω*, *possidendum tradere*; from *κατά*, *κλήρος*, and *νέμω*.

VER. 20. *ὡς ἔτεσι τετρ. καὶ πεκτήκοντα*. This chronology is attended with considerable difficulty; nor indeed is it altogether clear whether 450 years preceding the appointment of the Judges are meant, or whether the duration of their government is intended.

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3. *How was the land of Canaan divided among the Israelites; and what were its political divisions in the time of the Apostles?* (B. γ. 2.).

VER. 20. How do you get over the chronological difficulty in this passage?



Dating from the birth of Isaac, as the period from which St Paul commences his address, there will be an interval of *about 450 years* to the time of the Judges. The general construction of the sentence however, does not, it must be confessed, favour this interpretation. On the other hand, between the Exodus and the building of Solomon's temple there were only 480 years (1 Kings vi. 1.); and hereof the government of the judges from Othniel to Eli, according to the numbers recorded in the sacred history, occupied 339 years. Now it is curious that the time during which the Israelites were under the oppression of these six heathen tyrants was 111 years; so that if these were exclusive of the rule of the judges, the whole period will be exactly 450 years; and this is the computation which Josephus (Ant. viii. 3.) has followed. Possibly therefore St Paul may also have adopted it, as coinciding with the received opinion of his countrymen.

VER. 21. ἔτη τεσσαράκοντα. There is no authority for this statement in Scripture; but it agrees with Joseph. Ant. vi. 14. 9. ἐβασίλευσε Σαοὺλ, Σαμουήλου ζῶντος, ἔτη ὅκτω πρὸς τοῖς δέκα· τελευτήσαντος δε, δύο καὶ εἴκοσι.

VER. 22. μεταστήσας. (1) Some supply ἐκ τοῦ ζῆν; as in 2 Macc. xi. 23. Diod. Sic. ii. 57. Since, however, μεθίσταναι signifies *to remove* generally, and the words here cited were spoken of David, when God rejected Saul in consequence of his disobedience in sparing Agag, the King of the Amalekites (1 Sam. xv. 23.), the ellipsis will be more correctly filled up by ἐκ τῆς βασιλείας.

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VER. 21. Upon what authority is the duration of Saul's reign fixed at 40 years?

VER. 22. 1. How do you fill up the ellipsis with μεταστήσας; and why?

Compare Dan. ii. 21. LXX. Luke xvi. 4.—*εἶρον Δαβιδ* κ. τ. λ. (2) This testimony is not found in any single passage of the Old Testament; but forms a combined citation from 1 Sam. xiii. 4. xvi. 1. 12. Ps. lxxxix. 20. The reference is rather to his public and kingly character, than to his private conduct; for, though he made the will of God the grand law of his civil and religious government, he was guilty of the most fearful personal crimes.

VER. 23. *κατ' ἐπαγγελίαν*. See above, on c. ii. 30.

VER. 24. *προκηρύξαντος Ἰωάννου κ. τ. λ.* See Matt. iii. 2. 11. John i. 20. 27.—*πρὸ προσώπου τῆς εἰσόδου αὐτοῦ*. (1) A pleonasm, for *πρὸ τῆς εἰσόδου* simply. Compare Matt. xi. 10. (2) The word *εἰσόδος* is used by Cyril of Alexandria (on Isai. lxvi. 12.) of the *Incarnation* of Christ; but here the context clearly points to his *entrance upon his ministry*: and in a like sense the word is used by Isocrates.

VER. 25. *ἐπλήρου τὸν δρόμον*. *Was fulfilling the course or progress of his ministry*. The metaphor is borrowed from a *race*; as in c. xx. 24. 2 Tim. iv. 7. So in Virg. *Æn.* iv. 653. *Vixi: et, quem dederit cursum Fortuna, peregi*.

*ἐπλήρου*. Imperf. 3 sing. contr. of *πληρώω*. The sense of the imperfect must be preserved.—*λύσαι*. Infin. aor. 1 act. of *λύω*.

VER. 26. *ὁ λόγος τῆς σωτ. τ.* Compare c. v. 20.

*ἀπεστάλη*. Aor. 2. pass. 3 sing. of *ἀποστέλλω*.

VER. 27. *τοῦτον ἀγνοήσαντες, κ. τ. λ.* In order to

2. Where is God's testimony in favour of David found; and how is it to be understood?

VER. 24. 1. How is *πρόσωπον* here used? 2. In what sense is *εἰσόδος* applied.

VER. 25. Explain and illustrate the expression *ἐπλήρου τὸν δρόμον*.

VER. 27. Shew by what means the construction of this passage may be filled up and explained?

complete this construction, which is so abbreviated as to render it somewhat obscure, τοῦτον must be repeated after κρίναντες, τὰς φωνὰς τ. π. after ἐπλήρωσαν, and the participle ἀγνοήσαντες must be referred, not only to τοῦτον, but also to τὰς φωνὰς κ. τ. λ. As applied to Jesus it will properly denote *ignorance* of his Messiahship; and to the prophecies, *misconception* and *misunderstanding*. Compare c. iii. 17.

VER. 28. ἤτήσαντο Πιλάτον ἀναιρεθῆναι αὐτόν. See above on c. iii. 13. Hence it appears, as well as from the admission of the Jews themselves, that it was *not lawful for them to put any man to death* (John xviii. 31.), that although, with many other civil and religious privileges, they still retained the power of inflicting minor punishments, they could not proceed in capital cases without the sanction of the Roman procurator, who carried the sentence into execution. Pilate was the fifth procurator of Judæa, who, after an oppressive government of ten years, was banished by Vitellius to Vienne in Gaul, where he died.

VER. 29. καθελόντες ἔθηκαν εἰς μ. Strictly speaking those who crucified Jesus were not those who buried him; and therefore some take καθελόντες in the sense of οἱ καθελόντες. In such cases, however, the article is never omitted; nor would its insertion mend the matter; for Joseph of Arimathæa, who buried the body, did not remove it from the cross. The simple explanation of the matter is, that the Apostle is speaking of the conduct of the rulers as the *cause* of the entire proceedings, though they were not the immediate *agents* throughout. See above, on c. i. 18.

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VER. 28. *Who was Pilate; and how came he to have the power of life and death at Jerusalem?* (B. γ. 2.).

VER. 29. *Would any thing be gained by supplying the article before καθελόντες; and how do you account for its omission?*

VER. 31. ὤφθη τοῖς συναναβαῖσιν αὐτῷ κ. τ. λ. See on c. i. 3. 21.

πλείους. Contr. from πλείονας, acc. pl. of πλειών, comparative of πολὺς.—συναναβαῖσιν. Dat. pl. part. aor. 2 of συναναβαίνω.

VER. 33. ἐν τῷ ψαλμῷ τῷ δ. In Ps. ii. 7. (1) For δευτέρῳ, a few MSS. read πρώτῳ: but, although the first and second Psalms are united in some Hebrew copies, there is no sufficient authority for changing the text. (2) With respect to the citation itself, some refer it to Christ's *incarnation*, understanding ἀναστήσας in the simple sense of *raising up*, or *making to appear*. See on c. ii. 30; and compare c. iii. 22. 26. In this opinion many of the early Fathers coincide. Others regard the *resurrection* of Christ, to which the context clearly points, in the light of a *regeneration*. The meaning seems rather to be, that the eternal generation of the Son was proved by his resurrection from the dead.

ἐκπεπλήρωκε. Perf. act. 3 sing. of ἐκπληρόω.—γέγραπται. Perf. pass. 3 sing. of γράφω.—γεγέννηκα. Perf. act. 1 sing. of γεννάω.

VER. 34. ὅτι δώσω ὑμῖν κ. κ. λ. (1) The comprehensive Hebrew word here rendered δσια is translated ἐλέη by the LXX. in 2 Cor. vi. 42; and the *sure mercies of David* refer to the promise of a successor, who should sit upon his throne for ever. See 2 Sam. vii. 16. Ps. lxxxix. 4, 5. cxxxii. 11, 12. (2) The quotation is from Isai. lv. 3; and the Apostle argues that, as this prediction respecting the Messiah would *surely* be ful-

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VER. 33. 1. Whence may πρώτῳ have been substituted in some copies for δευτέρῳ; and is the reading admissible? 2. How has the citation been explained; and what appears to be its true import?

VER. 34. 1. Upon what ground is τὸ δσια rendered *mercies*; and what is meant by the *sure mercies of David*? 2. Whence is the quotation made; and what is the argument built upon it?

filled, he could not possibly remain under the power of death.

VER. 35. ἐν ἐτέρῳ. Scil. ψαλμῷ. Namely, in Ps. xvi. 10. (1) The citation is given more at length in c. ii. 25. sqq. (2) St Peter is there addressing the assembled multitude after the descent of the Holy Ghost on the day of Pentecost, and treats of our Lord's *descent into Hades* and his *resurrection* in precisely similar terms. (3) See the Notes there; and the references under ver. 28. (4) The frequency and urgency, with which the Apostles insist upon the resurrection of Christ, mark it as the fundametable doctrine of the Gospel, inasmuch as it is the pledge and earnest of a general resurrection. See 1 Cor. xv. 14. 19.

VER. 36. ὑπηρετήσας τῇ τοῦ Θεοῦ β. (1) *Having obeyed the will of God.* Wisd. xix. 6. ὑπηρετεῖν ταῖς ἰδίαις ἐπιταγαῖς. Heliod. vii. 17. εἴκειν τε καὶ ὑπηρετεῖν τῆς Ἀρσάκης βουλεύμασι. The English Translation incorrectly joins ὑπηρετήσας with ἰδέα γενεᾶ.—ἐκοιμήθη. See above on c. vii. 60.—προσετέθη πρὸς τοὺς πατέρας αὐτοῦ. (2) An allusion to the hereditary sepulchres of the Jews, wherein the successive generations of the same families were said to be *gathered to their fathers.* Gen. xxv. 8. xlix. 29. Judg. ii. 10. Jerem. xxv. 33.

VER. 39. ἐν τούτῳ πᾶς ὁ π. δικ. (1) St Paul thus

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VER. 35. 1. Quote the text from the Psalms more fully. (A. ζ. 3.). 2. Where is it adduced on another occasion? (Ibid.). 3. Which of the articles of the Church of England is based upon it; and how does it involve the doctrine of the perfect manhood of our Lord? (Ibid.). 4. What doctrine is most closely connected with the resurrection of our Lord; and why? (Ibid.).

VER. 36. 1. Are the words ἰδέα γενεᾶ correctly joined with ὑπηρετήσας in our version? 2. What is the allusion contained in the words προσετέθη πρὸς τοὺς πατέρας αὐτοῦ?

VER. 39. 1. What great doctrine does St Paul assert in this age; and where has he fully developed it?

briefly states the important doctrine of *Justification by faith*, which he has fully developed in his Epistles to the *Romans*, *Galatians*, and *Hebrews*. (2) Be it observed that ἐν τούτῳ refers to δικαιούται, not to πιστεύων.

ἡδυνήθητε. Aor. 1 pass. 2 pl. of δύναμαι.—δικαιωθῆναι. Infin. aor. 1 pass. of δικαιώω, to account just, to justify; from δίκαιος.—δικαιούται. Pr. ind. pass. 3 sing. contr. of the same verb.

VER. 40. ἐν τοῖς προφήταις. (1) The Jews divided their sacred books into three portions;—the *Law*, the *Prophets*, and the *Hagiographa*. (2) The following citation is taken, with a trifling variation, from the LXX. version of Habbak. i. 5.

VER. 41. ἴδετε οἱ καταφρονῆται, κ. τ. λ. (1) This prophecy, originally fulfilled in the devastation of Jerusalem by the Chaldæans, is applied by St Paul to the destruction which again hung over it, in consequence of the rejection of Christ and his Gospel. (2) In Matt. vi. 19. the verb ἀφανίζειν signifies to destroy; but to astound, or stupify, comes nearer to the meaning of the corresponding Hebrew word; and it is confirmed by Isai. lix. 16. lxiii. 5.

καταφρονῆται. Nom. pl. of καταφρονήτης, -οῦ, a despiser; from καταφρονέω.—ἀφανίσθητε. Aor. 1 pass. 2 pl. of ἀφανίζω, to cause to disappear; from a priv. and φαίνω.—ἐκδιηγῆται. Pres. subj. of ἐκδιηγέομαι, to recount or rehearse.

VER. 42. ἐξιόντων δὲ κ. τ. λ. (1) So great is the variety of reading in this passage, that the true context cannot be positively ascertained. Commonly it stands

2. Upon what does ἐν τούτῳ depend?

VER. 40. What is meant by the expression ἐν τοῖς προφήταις.

2. Whence is the citation taken?

VER. 41. 1. What is the primary import of the prediction; and how is it applied by St Paul? 2. What is the signification in which the verb ἀφανίζειν seems to be used?

VER. 42. 1. What seems to be the true reading of this passage; and why?

thus:—ἐξιόντων δὲ ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων, παρεκάλουν τὰ ἔθνη κ. τ. λ. Since, however, Gentiles would not ordinarily be present in a Jewish synagogue, the more probable reading is, ἐξιόντων δὲ αὐτῶν, *scil.* τῶν ἀποστόλων, παρεκάλουν εἰς τὸ μ. σάββατον κ. τ. λ.—τὸ μεταξὺ σάββατον. (2) Some understand *the interval between two sabbaths*; but although the synagogues were open on the *second* and *fifth* day of every week, this interpretation is negatived by v. 44. The E. T. therefore rightly gives *the next sabbath*; nor is μεταξὺ, in the sense of μετὰ or μετὰπειτα, very unusual. Compare Joseph. B. J. v. 4. 2.

ἐξιόντων. Gen. pl. part. pr. of ἐξεῖμι, *to go out*.—λαληθῆναι. Inf. aor. 1 pass. of λαλέω.

VER. 43. τῶν σεβομένων προσηλύτων. These were *proselytes of righteousness*. See above, on c. ii. 10; and compare v. 50. *infra*.

λυθείσης. Gen. sing. f. part. aor. 1 pass. of λύω. Gen. abs.—ἠκολούθησαν. Aor. 1 act. 3 pl. of ἀκολουθέω.—οἵτινες. Nom. pl. of ὅστις.

VER. 45. ἐπλήσθησαν ζήλου. They were filled with *zeal* for the Mosaic Law, combined with *envy* and *indignation* at the success of the Gospel. See above, on c. v. 17.

VER. 46. ὑμῖν ἦν ἀναγκαῖον κ. τ. λ. See *Questions on St Matthew*; ch. x. qq. 18. sqq.—ἐπειδὴ δὲ ἀπωθεῖσθε κ. τ. λ. (1) Hence it appears that the rejection of the Gospel by the Jews was a *voluntary* act, by which they rendered themselves unworthy of its privileges; and that the denunciation applies to those Jews only, who had obstinately refused to listen to the teaching of the Apostles. (2) With the expression οὐκ ἀξίους κρίνετε

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2. Explain and illustrate the expression τὸ μεταξὺ σάββατον.

VER. 46. 1. Was not the rejection of Christianity a voluntary act on the part of the Jews? 2. Illustrate the expression ἀξίους κρίνειν αὐτούς.

ἐαυτοὺς, compare Prov. viii. 36. Matt. xxiii. 31. Rom. ii. 11. Arrian. Epict. II. 20. So Cic. Cat. I. 8. *Quam longe videtur a carcere atque a vinculis abesse debere, qui se ipse jam dignum custodia judicaverit.*

παρρησιασάμενοι. Nom. pl. part. aor. 1 mid. of παρρησιάζειν. See above, on c. ii. 29.—ἀπωθείσθε. Pres. mid. 2 pl. contr. of ἀπωθέω.

VER. 47. τέθεικά σε κ. τ. λ. This citation from Isai. xlix. 6. refers to the Messiah, as does the similar passage in Luke ii. 30. St Paul did not mean to apply it to himself, but to the salvation preached by him.—τοῦ εἶναί σε. Subaud. ἔνεκα. See on cc. i. 3. iii. 2.—ἕως ἔσχ. τῆς γ. See on c. i. 8.

ἐντέλλται. Perf. pass. 3 sing. of ἐντέλλω, to enjoin. Of the passive used transitively, see on c. viii. 14.—τέθεικα. Perf. act. 1 sing. of τίθημι.

VER. 48. τεταγμένοι εἰς ζωὴν αἰώνιον. Since the verb τάσσειν, which occurs in seven other places of the New Testament, never indicates a *self-suggested inclination*, the interpretation of those, who understood τεταγμένοι in the sense of *ράξαντες ἑαυτοὺς*, is inadmissible; and the expression must be rendered, *those who were disposed*, by the influence of God's grace on their hearts, *to embrace the Gospel of eternal life*. The Calvinistic sense would at least require προτεταγμένοι: and it is obvious that the reception of the Gospel by the Gentiles was no more compulsory than its rejection by the Jews.

VER. 50. τὰς σεβόμενας γυναῖκας καὶ εὐσχ. *Female proselytes of distinction*. In c. xvii. 4. they are desig-

VER. 47. Whence does St Paul make the citation in this verse; and is it to himself that he applies it?

VER. 48. What is the import of the expression τεταγμένοι εἰς ζωὴν αἰώνιον; and does it favour the Calvinistic doctrine of Election?

VER. 50. Who were αἱ σεβόμεναι γυναῖκες καὶ εὐσχήμονες, and οἱ πρῶτοι τῆς πόλεως?



nated αἱ πρῶται, as here the *chief men of the city* are called οἱ πρῶτοι τῆς πόλεως. Compare also c. xvii. 12. Mark xv. 43. Eur. Elect. 21. Cic. pro Rosc. c. 6.

παρώτρυναν. Aor. 1 act. 3 pl. of παροτρύνω, to incite or stir up.—εὐσχήμονας. Acc. pl. c. g. of the adj. εὐσχήμων, honourable; from εὖ and σχῆμα, form or fashion.—ἐπήγειραν. Aor. 1 act. 3 pl. of ἐπεγείρω.—διωγμόν. See on c. viii. 1.—ὁρίων. Gen. pl. of ὅριον, a boundary, the confines of a country; and thence the country itself. So *fines* in Latin.

VER. 51. ἐκτιναζάμενοι τὸν κονιοπρόν τ. π. (1) This expression is built upon a notion of the Jews, that even the dust of heathen countries was a pollution, which they accordingly wiped from their feet on returning home from foreign travel; and this act of the Apostles, sanctioned by our Lord's command (Matt. x. 14.), marked their reprobation of the wicked conduct of their enemies. Compare c. xviii. 6. Luke ix. 5.—Ἰκόνιον. (2) *Iconium*, now *Conich*, was a large and populous city of Asia minor, on the confines of Lycaonia, Phrygia, and Pisidia; to each of which districts it is respectively assigned by Pliny (N. H. v. 27.), Xenophon (Anab. i. 2. 1.), and Ammionus Marcellinus (xiv. 6.). It carried on an extensive trade in corn and cattle; and Pliny marks it with the epithet *celeberrima*.

ἐκτιναζάμενοι. Nom. pl. part. aor. 1 mid. of ἐκτινάσσω.—κονιοπρόν. Acc. sing. of κονιοπρός, -οῦ, dust. Properly, a cloud of dust; from κόνις, and ὀρω, to excite.

## CHAPTER XIV.

CONTENTS:—*Paul and Barnabas in Iconium and its vicinity*, vv. 1—7. *Cure of a cripple at Lystra, and its consequences*, 8—20. (A. D. 47.) *The Apostle returns by nearly the same route to Antioch*, 21—28. (A. D. 48.).

VER. 1. κατὰ τὸ αὐτό. E. Tr. *both together*; and

VER. 51. 1. Explain the conduct of the Apostles on this occasion, and the custom to which it referred? 2. Where was *Iconium*; and what is its modern name?

VER. 1. How do you render the phrase κατὰ τὸ αὐτό?

the formula has this sense in Exod. xxvi. 24. 1 Sam. xi. 11. xxx. 24. Ælian. V. H. xiv. 8. Compare also c. iii. 1.

VER. 2. ἐκάκωσαν. See above, on c. xii. 1.

• VER. 3. σημεῖα καὶ τέρατα. See above, on c. ii. 19.  
διέτριψαν. Aor. 1 act. 3 pl. of διατρίβω.

VER. 4. ἐσχίσθη. *Was divided*, i. e. in opinion. Properly σχίζειν is *to cut or rend*; and hence the metaphorical sense of this passage. Compare c. xxiii. 7. John vii. 40. Herod. iv. 119. Thus also, in Latin, Virg. Æn. ii. 39. Scinditur incertum studia in contraria vulgus. From this signification of the word is derived the English term *schism*.

VER. 5. ὁρμή. *An impulse*. Since no assault was actually made, as in the case of Stephen (c. vii. 57.), it is clear that a purpose, or *mental impulse*, is intended; and so the word is used in James iii. 4. Thucyd. ii. 11. iv. 4. Herod. viii. 86. Xen. Mem. iv. 4. 2. In the same sense we meet with the Latin *impetus* in Ovid. Fast. iv. 222.

VER. 6. συνιδόντες. *Having deliberated*: i. e. after due reflection. See above on c. xii. 12.—εἰς τ. π. τ. Λυκαονίας, Λύστραν καὶ Δέρβην. (1) *Lycaonia*, a country in the interior of Asia Minor, was bounded on the north by Galatia, on the south by Pisidia and Cilicia, on the east by Cappadocia, and on the west by Phrygia. It became a Roman province under Augustus. (2) *Lystra* and *Derbe* lay south of Iconium. The former, of which the

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VER. 4. Explain and illustrate the sense in which the verb σχίζειν is here used.

VER. 5. What meaning do you attach to ὁρμή in this passage.

VER. 6. 1. How is *Lycaonia* bounded; and when did it become a Roman province? 2. What was the situation of *Lystra* and *Derbe* with respect to *Iconium*?

name is also declined as a neuter plural in v. 8, is now called *Latik*. Gaius, a native of the latter, is mentioned in c. xx. 4.

*περίχωρον*. Acc. sing. (*subaud.* γῆν) of the adj. *περίχωρος*, *surrounding, circumjacent*; from *περί* and *χώρα*.

VER. 8. *ἀδύνατος τοῖς ποσίν*. (1) *Powerless in his feet*; i. e. not having the use of his feet. (2) It is observable that the cripple's lameness is marked by several descriptive expressions, rising above each other in perspicuity, in order to shew the notoriety of the fact, and place the reality of the miracle beyond dispute.

*ἐκάθητο*. Imperf. 3 sing. of *κάθημαι*, *to sit*. The verb sometimes signifies *to dwell*; of which sense it will admit here. Compare Matt. iv. 16.—*περικεπατήκει*. Pluperf. 3 sing. of *περιπατέω*. Some MSS. have *περικεπατήκει*, but the augment of this tense is generally omitted in the New Testament. Compare v. 23. *infra*.

VER. 9. *πίστιν τοῦ σωθῆναι*. *Faith for being saved*. See above, on c. x. 47.

VER. 11. *Λυκαονιστί*. (1) From the fact that the Apostles did not check the idolatrous intentions of the Lycaonians until the victims had been prepared for sacrifice, it is plain that they had retired from the crowd in the interim, or that they did not understand their language, which is here expressly distinguished both from pure and Hellenistic Greek. At the same time a Greek origin is indicated in the names *Δις* and *Ἑρμῆς*. It was probably a remnant of the old Pelasgic, greatly corrupted by an intermixture with Syriac, or the provincial dialects of Asia Minor.—*οἱ θεοὶ κ. τ. λ.* (2) It was a prevalent opinion among the heathen, that the gods occasionally visited the earth in human form. See

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VER. 8. 1. What is the precise import of *ἀδύνατος τοῖς ποσίν*?

2. Why is the cripple's lameness so minutely described?

VER. 11. 1. What was the nature of the *Lycaonian* dialect?

2. Did the heathens suppose that the gods sometimes appeared on earth in human form?

my note on II. A. 194. (3) In such visits *Jupiter* and *Mercury* were frequent companions; but the Lycaonians may probably have identified the Apostles with these two deities in particular, either with reference to the punishment inflicted upon Lycaon, the mythological founder of their country; or their visit to Baucis and Philemon, as fabled to have taken place in the neighbouring province of Arcadia. See Ovid. Met. i. 210. sqq. viii. 611. sqq.

ἐπήραν. Aor. 1 act. 3 pl. of ἐπαίρω.—ὁμοιωθέντες. Nom. pl. part. aor. 1 pass. of ὁμοίω, to assimilate; from ὅμοιος.

VER. 12. ὁ ἡγούμενος τ. λ. *The leader of the discourse; i. e. the chief speaker.* Thus Lucian (Gall. c. 2.) calls Mercury λαλίστατος καὶ λογιώτατος θεῶν ἀπάντων. And so Hor. Carm. i. 10. 1. *Mercuri, facunde nepos Atlantis.*

ἐκάλουν. Imperf. 3 pl. contr. of καλέω.—Δία. Acc. sing. of Δις or Ζεὺς, gen. Ζηνός or Διός, *Jupiter*.—Ἑρμῆν. Acc. sing. of Ἑρμῆς, -οῦ, *Mercury*.—ἡγούμενος. Part. pr. contr. of ἡγέομαι.

VER. 13. πρὸ τῆς πόλεως. (1) Thus Minerva, the protectress of Thebes, is called ἄνασσα πρὸ πόλεως, in Æsch. Theb. 150. The temple of the patron god of a city was ordinarily erected πρὸ τῆς πύλης, and thence he was distinguished by the title προπυλαῖος. *Jupiter propylæus* is therefore here intended. (2) Nor is there need to double the article τοῦ, with reference to ἱεροῦ understood before Διός; for the ellipsis, if it be an ellipsis, is an ordinary Classical usage. Thus we have in Soph. Œd. T. 17. οἱ δὲ σὺν γήρᾳ βαρεῖς Ἱερεῖς, ἐγὼ δὲ Ζηνός.—ταύρους

3. Whence is it probable that the Lycaonians would identify the Apostles with Jupiter and Mercury, rather than any other of the heathen deities?

VER. 12. Is not the attribute assigned to Mercury conformable with his mythological character?

VER. 13. 1. By what title was the tutelary god of a city distinguished; and why? 2. Is there any necessity for considering the form ὁ ἱερεὺς τοῦ Διός as essentially elliptical?

καὶ στέμματα. (3) An *hendiadys*, for ταύρους ἱστεμμένους. It was a sacrificial custom of the antients to crown with garlands both the victim and the priest. Compare Lucian. de Sacr. c. 13. Juv. Sat. XIII. 63. (4) That oxen were commonly sacrificed to Jupiter and Mercury, see Hom. Il. B. 402. Xen. Cyr. VIII. 3. 6. Virg. Æn. III. 21. IX. 627. Liv. XXII. 10. XLI. 14. Pers. Sat. II. 44.—εἰς τοὺς πολῶνας. (5) Either the *portico* of the temple, or the *porch* of the house occupied by the Apostles: most probably the former.—ἤθελε θύειν. Supply αὐτοῖς, as in v. 18.

στέμματα. Nom. pl. of στέμμα, a coronal, or garland; from στέφω, p.p. ἱστεμμαι.—πολῶνας. See above, on c. x. 17.—ἐνέγκας. Part. aor. 1 act. of φέρω.—θύειν. See above, on c. x. 13.

VER. 14. διαβρῆξαντες τὰ ἱμάτια. This was a customary mark of horror with the Jews on witnessing any thing which detracted from the glory of the true God. Compare Matt. xxvi. 65.

διαβρῆξαντες. Nom. pl. part. aor. 1 act. of διαβρῆγγνυμι, to break through; to rend. The active is here used for the middle. See Matt. Gr. Gr. §. 496, 5.—εἰσεπήδησαν. Aor. 1 act. 3 pl. of εἰσπηδάω.

VER. 15. ὁμοιοπαθεῖς. (1) *Having like passions*; from ὁμοιος and πάθος. The meaning, which the Apostles intended to convey, was, that they were equally subject to disease and death, and all the other accidents of mortality, with the rest of mankind. Compare James v. 17.—τῶν παραίων. (2) Some supply θεῶν, supposing that *false gods* are meant, as opposed to the *living God*, and comparing Jer. ii. 5. Zech. xi. 17. LXX. Perhaps

3. Explain the expression ταύρους καὶ στέμματα; and mention the custom to which allusion is made. 4. What were the victims usually sacrificed to Jupiter and Mercury. 5. To what do you refer τοὺς πολῶνας?

VER. 14. Under what feelings did the Apostles rend their garments?

VER. 15. 1. Give the derivation and import of the word ὁμοιοπαθεῖς. 2. In what sense is the epithet παραίων here used?

however, in this context, it is better to understand τὰ μάταια, *idolatrour rites*, as in 1 Kings xiv. 2. 13. 26.

ἐπιστρέφειν. See above, on c. iii. 19.

VER. 16. *πρὸς ἐξέρχεται ἐν ταῖς ὁδοῖς αὐτῶν*. It should seem that the heathen were permitted to *walk in their own ways*, or according to their own reason, in order to prove its insufficiency, and to shew that mankind could be brought by revelation alone to a correct knowledge of the nature and attributes of the Deity.

παρρησιάζομαι. Dat. pl. f. part. perf. p. of παροίχομαι.—εἶασε. Aor. 1 act. 3 sing. of ἔδωκε.

VER. 17. οὐκ ἀμάρτυρον ἑαυτὸν ἀφ. (1) However imperfect the evidence which natural religion afforded of the being and attributes of God, it is nevertheless proved by many passages in their writings that the heathen saw in the works of creation and providence a clear manifestation of his wisdom and power. The following passage of *Seneca* may be compared with this of St Paul:—*Unde hæc innumerabilia oculos, aures, et animum multiplicentia? Unde illa luxuriam quoque instruens copia? Neque enim necessitatibus tantummodo nostris provisum est: usque in deliciis amamur. Tot arbusta non uno modo fugifera, tot herbæ salutare, tot vanitates ciborum per totum annum digestæ, ut inertī quoque fortuita terræ alimenta præberent. Jam animalia omnis generis alia in sicco solidoque, alia in humido nascentia, alia per sublime dimissa, ut omnis rerum naturæ pars nobis aliquod conferret.* See also *Aristot. de Mund. c. 6. Cic. N. D. i. 2. Arrian. Epict. i. 4; and compare Wisd. xiii. 1. sqq.*—*ἑρὸς διδούς*. (2) It may be remarked that

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VER. 16. Why may God have permitted the heathen to walk in their own ways?

VER. 17. 1. Shew from the writings of the heathens themselves that God was never left without witness among them.  
2. To whom was the gift of rain ascribed by the pagan nations?

the *gift of rain* was always supposed by the heathen to proceed only from the *supreme ruler*, not from the gods generally. Compare Arist. Nub. 366. (3) The plural *ἑτεροῦς* is used perhaps with reference to the two periodical rains of Judæa. Compare James v. 7. (4) St Paul repeats the argument, which he has here drawn from natural religion, in c. xvii. 24. sqq. See also Rom. i. 20.

*ἀμάρτυρον*. Acc. sing. of the adj. *ἀμάρτυρος*, *unwitnessed*; from *α* *priv.* and *μάρτυς*.—*ἀφῆκεν*. Aor. 1 act. 3 sing. of *ἀφήμι*.—*καρπόφορος*. Acc. pl. of adj. *καρπόφορος*, *fruitful*; from *καρπός*, and *φέρω*.—*ἐμπιπλῶν*. Part. pr. contr. of *ἐμπιπλάω*. For syntax, see on c. ii. 4.

VER. 18. *κατέπαυσαν τοῦ μὴ θύειν*. See above, on c. x. 47.

VER. 19. *Ἀντιοχείας*. *Antioch in Pisidia*: and so again in v. 21; as distinguished from *Antioch in Syria*, in v. 26.—*λιθάσαντες τὸν Π.* (1) To this stoning St Paul alludes in 2 Cor. xi. 25. *Once was I stoned*. Compare 2 Tim. iii. 11. (2) Now a violent attempt to stone him had been made in Iconium (ver. 5.), when he escaped by flight; and, had the purpose been carried into effect, there would have been a contradiction between the history and his epistles. But, says Paley, "Truth is always consistent; and it is scarcely possible that independent accounts, not having truth to guide them, should thus advance to the very brink of contradiction, without falling into it."

*ἐσθρον*. Imperf. 3. pl. of *σύρω*. See on c. viii. 3.—*τεθνάναι*. Syncopated from *τεθνηκέναι*, infin. perf. of *θνήσκειν*.

VER. 21. *μαθητεύσαντες ἱκανούς*. *Having made many disciples*. Compare Matt. xiii. 52. xxviii. 19.

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3. Why does St Paul employ *ἑτεροῦς* in the plural? 4. Has he on any other occasion repeated the argument from Natural Religion, which he here employs?

VER. 19. 1. Where does St Paul speak of the stoning here mentioned? 2. Point out the *undesigned* coincidence between the history and the allusion to it; and add Paley's remark upon the circumstance.

VER. 21. What is the import of the verb *μαθητεύειν*?

22. καὶ ὅτι διὰ κ. τ. λ. Supply λέγοντες, which  
 lied, however, in the foregoing participle παρακα-  
 Compare cc. i. 4. xvii. 3.

23. χειροτονήσαντες αὐτοῖς πρεσβ. (1) *Having*  
*ed their hands over*, and thus appointed, *presbyters*  
*am*; from χεῖρ and τείνω, p. mid. τέτονα. See above  
 vi. 6. x. 41.—κατ' ἐκκλησίαν. (2) *From church to*  
*h*; i. e. in the several churches which they had  
 led. See above, on c. ii. 46.

ἀρέθοντο. Aor. 2 mid. 3 pl. of παρατίθημι.—πεπιστεύκεισαν.  
 perf. 3 pl. of πιστεύω. See on v. 8.

VER. 25. Ἀττάλειαν. A maritime town of Pam-  
 lia, so called from its founder, *Attalus*, king of  
 rgamos. The modern name is *Satalie*. Its situation  
 the coast is marked by the use of the verb κατα-  
 νειν.

VER. 26. ὅθεν ἦσαν π. τ. χ. τ. θ. Compare c. xiii. 3.  
 ἀπέπλευσαν. Aor. 1 act. 3 pl. of ἀποπλέω.—παραδεδομένοι  
 tan. Pluperf. pass. 3 pl. of παραδίδωμι.

VER. 27. μετ' αὐτῶν. (1) *By their means*. The  
 reposition here denotes *instrumentality*; and so again  
 c. xv. 4.—ἤνοιξε θύραν. (2) *Opened a door*; i. e. fur-  
 nished an opportunity. Similar metaphors are of fre-  
 quent use. Thus in Cic. Epist. Fam. xiii. 10.  
 Amic... perientur. Compare 1 Cor. xvi. 9.

V...όνον οὐκ ὀλίγον. The length of the

What is understood with καὶ ὅτι?

Derive and explain the verb χειροτονεῖν. 2. How  
 to be understood?

What was the position of *Attalia*; by whom was it  
 that is it now called?

What is implied in μετ' αὐτῶν? 2. Explain  
 the expression ἀνοίγειν θύραν.

How long is it probable that the Apostles remained  
 and what remarkable event took place during



Apostles' day at Antioch is not recorded; but it has been thought that a period of six or eight years may have elapsed before they went up to the council of Jerusalem (c. xv. 2.) It is scarcely probable, however, that so long an interval should have passed without any record of St Paul's proceedings; and a few months will abundantly satisfy the indefinite expression employed by the historian. During his stay, however, he reproved St Peter; as recorded in Gal. ii. 11. sqq.

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## CHAPTER XV.

CONTENTS:—*Renewal of the Judaizing controversy, whereupon Paul and Barnabas return to Jerusalem, vv. 1—5. An Apostolic council held on the subject, 6—21. Their decision forwarded to Antioch, 22—35. (A. D. 48.). Separation of Paul and Barnabas, 36—39. Paul sets out with Silas on his second Apostolical journey, 40, 41. (A. D. 49.)*

VER. 1. εἰς μὴ περιτέμνησθε κ. τ. λ. (1) It appears from Josephus (Vit. c. 23.) that some of the Jews were more lax than others in insisting upon the necessity of circumcision even in the case of proselytes to Judaism; and this historian records his opinion that every one should worship God without any constraint upon his inclination. (2) From the importance however, which many of the Jewish converts, and especially those of the sect of the Pharisees (v. 5.), attached to the great federal rite of the Mosaic covenant, which their old prejudices taught them to consider of perpetual obligation, it was essential that a question of so great moment should not be decided without mature and

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VER. 1. 1. Was circumcision invariably required of proselytes to Judaism; and what was the opinion of Josephus on the subject? 2. Whence arose the importance of the question with reference to Jewish converts to Christianity?

solemn deliberation. (3) St Paul affirms that he went up to Jerusalem to advise with the Apostles on the matter by special revelation (Gal. ii. 2.); but whether communicated to himself or to others, as this context seems to intimate, is not altogether certain. Titus, whose circumcision he resisted, that no principle might be compromised, was one of the deputation.

VER. 3. *προπεμφθέντες*. *Sent forward*, i. e. with an escort. It was a usual mark of respect to attend persons of distinction, or those who were entrusted with any commission of importance, to a certain distance on their road. Xen. Cyr. i. 4. 25. *ἀπλέοντα τὸν Κύρον προῦπεμπον ἅπαντες*. Cic. Senect. c. 18. *Hæc sunt honorabilia; salutari*, deduci, &c. In this sense the verb is used again in cc. xx. 38. xxi. 5. Rom. xv. 24.

VER. 5. *ἔξανέστησαν δέ τινες κ. τ. λ.* This verse has been considered a part of the narrative of Paul and Barnabas; but the context clearly assigns it to the historian. It should seem that certain converts were present at the meeting, who held the same Judaizing tenets which had been preached at Antioch; and a debate ensued, of which the details are omitted by St Luke, who merely records, with his usual conciseness, the deliberations of the Apostles and Elders upon the question in dispute.

VER. 6. *συνήχθησαν δὲ οἱ ἀπόστολοι κ. τ. λ.* (1) As

3. Under what circumstances did St Paul go to Jerusalem on this occasion; and was any remarkable convert included in the deputation?

VER. 3. Explain and illustrate the sense in which the verb *προπέμπειν* is here used.

VER. 5. Is this verse to be regarded as part of the narrative of Paul and Barnabas, or as a statement introduced by the historian of the Acts?

VER. 6. 1. How is this Synod usually designated?

distinguished from the *seven general Councils* held in the primitive ages of Christianity, this synod is called "*the Apostolic council of Jerusalem.*" (2) It was convoked, as here related, to discuss and settle the great Judaizing question, which however continued long after to trouble the peace of the Church, and formed a prominent subject in St Paul's Epistles, particularly in that to the Galatians. (3) James, as bishop of Jerusalem, appears to have presided over the assembly; and the adoption of his decision, in preference to that of St Peter, is a complete refutation of the Romish doctrine of the primacy of the latter epistle. (4) This decision put a negative upon the question, as to the necessity of circumcising Gentile converts (v. 19.); but, in order to avoid offence, certain ceremonial observances were sanctioned for a time, until a better acquaintance with the Gospel system should lead to their rejection altogether. (5) For an account of James the less, see above on c. xii. 2.

VER. 7. *ἄνδρες ἀδελφοί, κ. τ. λ.* (1) Some suppose that St Peter here alludes to the commission given to him by our Lord (Matt. xvi. 18.); but there can be little doubt that he refers to the conversion of Cornelius, which took place about eight years before (c. x. 1.). See v. 14. (2) The phrase *ἀφ' ἡμερῶν ἀρχαίων* is Hebraic, and denotes any indefinite period, at some distance back, which is determined by the sense

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2. *What gave rise to it?* (B. δ. 2.). 3. *Who appears to have decided the question at issue* (A. ε. 4.); and what inference may be thence deduced? 4. *What was the result of his decision?* (Ibid.). 5. *What is known concerning the history of this James, the office he held, and the manner and date of his death?* (A. γ. III. ε. 4. B. δ. 2.).

VER. 7. 1. *To what circumstances does St Peter allude in this passage?* (A. ε. 2.). 2. Give the import of the phrase *ἀφ' ἡμερῶν ἀρχαίων*.

of the passage. Compare Ps. xliv. 2. Luke i. 2. John viii. 44.—ἐν ἡμῖν ἐξελέξατο. (3) For ἡμᾶς, i. e. *Peter*. Here the construction is Hebraic; as in 1 Chron. xxvii. 4. ἐξελέξατο ἐν ἐμοὶ εἶναι βασιλέα.

συζητήσεως. Gen. sing. of συζήτησις, a *debate* or *discussion*. See on c. vi. 8. (Ver. 8.) καρδιογνώστης. See on c. i. 24.

VER. 9. τῇ πίστει καθαρίσας τ. κ. αὐτῶν. For the *legal purifications* God had substituted *justification by faith*; so that it was in fact *tempting God*, and calling in question his revealed purposes, to enforce the heavy requisitions of the Mosaic ritual.

VER. 10. ἐπιθεῖναι ζυγὸν κ. τ. λ. (1) This expression is more strongly given by St Paul, who calls the Mosaic ritual ζυγὸν δουλείας, a *yoke of slavery*, in Gal. v. 1. (2) Our Lord himself also, speaking of the burdensome nature of its ceremonies, describes them as φόρτια δυσβάστακτα. See Matt. xxiii. 4. Luke xi. 46.

ἐπιθεῖναι. Infln. aor. 1 act. of ἐπιτίθημι. Subaud. ὥστε.—ἰσχύσαμεν. Aor. 1 act. 1 pl. of ἰσχύω.—βαστάσαι. Infln. aor. 1 act. of βαστάζω.

VER. 11. κἀκεῖνοι. (1) Some understand the *Patriarchs*, whose faith was prospective; others, Paul and Barnabas; but the *Gentile converts* are clearly indicated by the context. (2) With respect to this address of St Peter, it may be observed that, although he had never disputed the admission of the Gentiles into the Christian covenant, he had yet been weak enough to sanction Jewish prejudices to such an extent, as to incur

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3. Account for the construction ἐν ἡμῖν ἐξελέξατο. (A. ε. 4.).

VER. 9. How did God *purify* the Gentiles; and what is the inference?

VER. 10. 1. Illustrate the sentence ἐπιθεῖναι ζυγὸν κ. τ. λ. by a quotation from the *Epistle to the Galatians*. (A. ε. 4.). 2. How does our Lord characterise the Mosaic ritual?

VER. 11. 1. To whom does κἀκεῖνοι refer? 2. What do you infer from this speech of St Peter, as contrasted with the conduct which St Paul reproved at Antioch?

the severe reproof of St Paul (Gal. ii. 11.). Hence it appears that he was now no longer influenced by these temporizing fears: and that the council of Jerusalem was subsequent to the affair at Antioch. (3) His dispute with St Paul furnishes no objection against the truth of Christianity: for, although the gift of inspiration secured the Apostles from error in doctrine, it did not prevent imprudence of conduct; and the very candour, with which they recount their failings, is a striking proof of sincerity and good faith. (4) St Peter is not mentioned again in the Acts.

VER. 13. ἀκούσατε μου. In v. 7. supra, the verb ἀκούειν is followed by an *accusative*, instead of the ordinary *genitive* after verbs of *sense*: but it will be observed that in the former case the meaning is not simply *to hear*, but *to profit thereby*, i. e. *to understand*; and, understanding, to embrace the Gospel. See also on c. ix. 7.

VER. 16. μετὰ ταῦτα κ. τ. λ. (1) This quotation is taken from Amos ix. 11, 12. The Apostle follows very nearly the LXX. version, which varies considerably from the Hebrew; and it seems indeed that the latter requires emendation. (2) Describing in figurative language the restoration of the kingdom of David in the person of Christ, the prophecy asserts that that event will be accompanied with the conversion of the Gentiles; and St James accordingly points out its accomplishment in the event which had recently taken place.

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3. Does this misunderstanding between the Apostles furnish an objection to the truth of the Gospel? 4. Is there any further mention of St Peter in the Acts?

VER. 13. Account for the construction of ἀκούσατέ μου, as compared with ἀκοῦσαι τὸν λόγον τοῦ εὐαγγελίου in ver. 7. (A. e. 4.).

VER. 16. 1. From whence is the quotation μετὰ ταῦτα κ. τ. λ. taken? (B. δ. 2.). 2. What is the import of the prophecy; and how does St James apply it?

πεπτωκυῖαν. Acc. sing. f. of πεπτωκώς, -υῖα, -ός, part. perf. of v. irr. πίπτω.—κατεσκαμμένα. Acc. pl. n. part. perf. pass. of κατασκάπτω.—ἀνορθώσω. Fut. 1 act. 1 sing. of ἀνορθόω, to set straight again, to re-establish; from ἀνά and ὀρθός.

VER. 17. ἐπ' αὐτούς. The masculine here agrees with ἔθνη, not in *gender*, but in *signification*; at the same time that ἐπ' αὐτούς is in fact altogether redundant after ἐφ' οὓς. See on c. vii. 21.

VER. 18. γνωστὰ ἀπ' αἰῶνος κ. τ. λ. In these words the Apostle applies the prophecies to God's predetermined purpose of calling the Gentiles. There is a parallel sentiment in Senec. de Benef. iv. 32.

VER. 20. τοῦ ἀπέχεσθαι. (1) The genitive is governed by περὶ understood. See above, on c. iii. 12. τῶν ἀλισγ. τῶν εἰδώλων. (2) In v. 29. εἰδωλοθύτων, *meats offered in sacrifice to idols*; which, in heathen countries were afterwards offered for sale in the shambles, and eaten as ordinary food. See Hom. Od. i. 473. N. 27. Herod. i. 31. Virg. Æn. vii. 174. Ovid. Met. xii. 154. A. Gell. xii. 8. To partake of such meat was considered by the Jews a *pollution*. Compare Dan. i. 8. 1 Cor. viii. 10.—τῆς πορνείας. (3) Among the Jews, *idolatry* was looked upon in the light of *spiritual fornication*; and, to avoid the alleged inconsistency of a *moral* precept among others strictly *ceremonial*, this, or some cognate sense, has been here contended for. It is well known, however, that *fornication* not only prevailed among the

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VER. 17. Explain the peculiarities of syntax in the words ἐπ' αὐτούς.

VER. 18. What is the import of this declaration; and in what profane writer may a similar sentiment be found?

VER. 20. 1. Explain the construction of τοῦ ἀπέχεσθαι. (D. δ. 4.). 2. By what synonym is τὰ ἀλισγήματα τῶν εἰδώλων afterwards designated; and what is the purport of the prohibition? 3. What difficulty has been started with respect to the sense in which πορνεία is here used; and may not the *literal signification* be retained? (D. δ. 4.).

heathen to a most unlimited extent, but even entered into their religious system, and was sanctioned, or rather encouraged, by the priest, as an acceptable service to their gods. See Herod. i. 99; and compare Exod. xxxiv. 14. sqq.—τοῦ πνικτοῦ (*scil.* κρέατος) καὶ αἵματος. (4) To the heathen τὸ πνικτὸν κρέας *in deliciis erat*; and they thought that by eating it they entered into closer communion with their gods. Compare Hom. Od. Σ. 25. Tacit. Ann. xii. 47; and see Casaubon on Athen. iv. p. 147. Hence τὸ πνικτὸν refers to the mode of killing fowls *by suffocation*; and τὸ αἷμα, *to the blood* retained in meat by boiling it in a closed vessel. The Jews however were equally forbidden to eat the blood, whether retained in, or poured out, of the carcase. See Levit. xvii. 10. sqq.

ἐπιστεῖλαι. Infin. aor. 1 act. of ἐπιστέλλω, *to inform by letter*; whence ἐπιστολή (v. 30.).—ἀλίσγημάτων. Gen. pl. of ἀλίσγημα, *a pollution*; from ἀλίσγειν (Dan. i. 8. lxx.). Neither noun or verb occurs in classical Greek.—πνικτοῦ. Gen. sing. n. of the verbal adj. πνικτός, from πνίγω.

VER. 21. Μωσῆς γὰρ κ. τ. λ. Josephus also (c. Apion. ii. 18.) says that Moses directed the people to be instructed in the Law, οὐκ εἰσάπαξ ἀκρουσαμένους, οὐδὲ δις ἢ πολλάκις, ἀλλ' ἐκάστης ἐβδομάδος τῶν ἄλλων ἔργων ἀφεμένους. Hence it appears that the opinion of St James, and the decree founded upon it (v. 29.), did not view the practices interdicted therein as in themselves unlawful; but as calculated, by reason of the extreme aversion with which the Jews regarded them, to cut them off from all intercourse with those who used them.

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4. Supply the ellipsis with ἀπὸ τοῦ πνικτοῦ; and explain fully the nature and reason of the restrictions from animals killed by *strangulation*, and from *blood*.

VER. 21. Explain the passage Μωσῆς γὰρ ἐκ γενεῶν κ. τ. λ. (B. δ. 2.); and state the reason which influenced the decision of St James.

It was therefore deemed expedient, since it could not be expected that their prejudices would subside at once, to bear with them for a time, so as to avoid offence in non-essentials.

VER. 22. ἔδοξε τοῖς ἀποστόλοις κ. τ. λ. (1) The double anacoluthon in this passage is remarkable. Considered in itself, the change from the dative to the accusative after ἔδοξε, is perhaps even more common than otherwise; but the further change to γράψαντες in the nominative, presents an anomaly of very unusual occurrence. At the same time, it is easy to perceive that the historian, passing out of the parenthesis, has carried on the sentence as if it had begun with ἔκριναν οἱ ἀπόστολοι. Independently of the intermediate change, there is a similar instance in Thucyd. III. 36. ἔδοξεν αὐτοῖς, ἐπικαλοῦντες κ. τ. λ. Compare also Thucyd. IV. 42. VI. 24; and see my note on Hom. II. B. 352.—εἰς Ἀντιόχειαν. (2) See above on c. vi. 5.—Ἰούδαν τὸν ἐπ. B. καὶ Σίλαν. (3) Of *Judas Barsabas*, see above on c. i. 23. *Silas*, an abbreviation of the Latin name *Silvanus*, by which he is elsewhere called, was afterwards the companion of St Paul in his travels through Asia. See c. xvii. 1. 10. 2 Cor. i. 1. 1 Thess. i. 1.

VER. 23. χαίρειν. *Subaud.* λέγουσι. This was the ordinary salutation at the commencement, as was ἔρρωσθε (v. 29.) at the conclusion of a letter. Artem. Oneir. III. 44. ἴδιον πάσης ἐπιστολῆς τὸ Χαῖρε, καὶ τὸ Ἐβρῶσο, λέγειν. Compare Arist. Nub. 609.

VER. 22. 1. Point out the irregularities in the construction of the parenthetical sentence ἔδοξε τοῖς ἀποστόλοις κ. τ. λ.; and give examples of a similar change from the dative to the nominative. 2. Where was Antioch; and what circumstances connected with the early Church occurred there? (B. δ. 2.) 3. Who were *Judas Barsabas* and *Silas*?

VER. 23. What were the usual forms of salutation at the beginning and end of a letter?



VER. 24. *ἐτάραξαν*. This verb is not unfrequently applied to *mental perturbation*; as in Matt. ii. 3. xiv. 26. Luke i. 12. Gal. i. 7. Xen. Mem. ii. 6. 17. So Cic. Tusc. Q. iii. 2. *Perturbare animos*. Its import is here fully marked by the words *ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν*. Properly *ἀνασκευάζειν* is to *remove furniture* (*σκεύη*); as in Xen. Anab. vi. 2. 5. Hence, in a moral sense, to *subvert*, to *unsettle*. Compare Eur. Elect. 597.

*δισπειλάμεθα*. Aor. 1 mid. 1 pl. of *διασπείλω*, to *give in charge*, to *commission*.

VER. 27. *ἀπαγγέλλοντας*. To *tell*, in a future sense: and so in John xx. 17. and elsewhere.

VER. 28. *ἔδοξε τῷ ἁγ. πν. καὶ ἡμῖν*. (1) As the Holy Ghost had already authoritatively predetermined the question, it is not necessary to suppose that the Apostles acted, in this particular instance, under any more immediate influence of the Spirit, than that which *always* guided them. It is clear indeed that the decision of the Council was the result of considerable discussion; and as the *mind of the Spirit* was evident from the gift of the Holy Ghost to the Gentiles without circumcision, and that on divers occasions, it would require only the exercise of reason and argument to deduce the inference. At all events the text affords no support to the claim advanced by the Romish Church in favour of the infallibility of *General Councils*. See *Questions on the xxxix. Articles*; under Art. xxi.—*πλὴν τῶν ἐπάναγκες τούτων*. (2) *Except those things which*, under present circumstances, *are necessary*. The adverb *ἐπάναγκες*, with *ὄντων*

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VER. 24. Explain and illustrate the significations in which the verbs *ταράσσειν* and *ἀνασκευάζειν* are here employed.

VER. 27. How is *ἀπαγγέλλοντας* here used?

VER. 28. 1. How do you understand the expression *ἔδοξε τῷ ἁγίῳ πν. καὶ ἡμῖν*; and can the *infallibility of Councils* be thence inferred? 2. How do you explain the word *ἐπάναγκες*?

understood, takes the sense of an adjective in agreement with *τούτων*. For similar forms of construction, compare Hom. II. A. 142. Arrian. Epict. II. 20. 1; and the phrase *ἐπ'ἀνάγκης εἶναι*, *to be necessary*, occurs in Plutarch. V. Solon. I. 361.

VER. 29. *εὖ πράξετε*. *You will do well*; i. e. you will be happy; as distinguished from *εὖ ποιήσετε*, *you will act well*, or *properly*.

*εἰδωλοθύτων*. Gen. pl. of *εἰδωλοθύτᾱ*, *things sacrificed to idols*; from *εἶδωλον* and *θύω*.—*ἐρρώσθε*. Farewell! Imper. perf. pass. 2 pl. of *ρῶννυμι*, *to strengthen*.

VER. 31. *ἐπὶ τῇ παρακλήσει*. See above, on c. xiii. 15.

*ἀναγνόντες*. Nom. pl. part. aor. 2 act. of *ἀναγινώσκω*, *to read*.—*ἐχάρησαν*. Aor. 2 pass. 3 pl. of *χαίρω*.

VER. 32. *προφῆται*. See above on c. ii. 17.

VER. 33. *ποιήσαντες χρόνον*. *Having passed some time*. In reference to *time*, the verb *ποιεῖν* is equivalent to *διατρίβειν*, *to pass or spend*; as in Prov. xiii. 23. Eccles. v. 12. LXX. 2 Cor. xi. 25. James iv. 13. And so again in cc. xviii. 23. xx. 3. Thus Demosth. de fals. Leg. c. 180. *ἀνέμειναν τὸν κήρυκα, οὐδ' ἐποίησαν χρόνον οὐδένα*. In Latin, *facere* is similarly employed. Cic. Epist. Att. v. 20. *Apameæ quinque dies morati, Iconii decem fecimus*. Senec. Ep. 67. *Quamvis paucissimos una fecerimus dies*.

VER. 38. *τὸν ἀποστάνα κ. τ. λ.* See above on c. xii. 12.

*ἡξίου*. Imperf. act. 3 sing. contr. of *ἀξιόω*, *to think right*; from *ἄξιος*.—*ἀποστάνα*. Acc. sing. m. part. aor. 2 of *ἀφίστημι*.

VER 39. *παροξυσμός*. (1) *A paroxysm*; from *ὀξύς*.

VER. 29. Distinguish between *εὖ ποιεῖν* and *εὖ πράττειν*.

VER. 33. Illustrate the expression *ποιεῖν χρόνον*.

VER. 39. 1. Give the derivation and meaning of the noun *παροξυσμός*.

Here it is *a fit of anger*; though it occurs in a good sense in c. xvii. 16. Heb. x. 24. (2) Doubtless both parties were in fault; and the narrative is an instance of that honest candour, with which the sacred historians never shrunk from recording the frailties and imperfections to which even the Apostles themselves were continually liable. The unanimity of the fellow-labourers was not long disturbed (1 Cor. ix. 6.); and in mitigation even of their temporary alienation it has been well observed that ὁ Παῦλος ἐζήτει τὸ δίκαιον, ὁ Βαρνάβας τὸ φιλόανθρωπον.—εἰς Κύπρον. (3) As Cyprus was the native place of Barnabas (c. iv. 36.), it was natural that he should sail thither with Mark on a visit to their family and friends.

ἀποχωρισθῆναι. Infin. aor. 1 pass. of ἀποχωρίζω.—ἐκπλεῦσαι. Infin. aor. 1 act. of ἐκπλέω.

## CHAPTER XVI.

CONTENTS:—*St Paul and Silas proceed with Timothy, through several provinces of Asia Minor, to Troas, vv. 1—10. Here Luke joins them, and accompanies them into Macedonia, 11—13. Lydia converted, the Pythoness dispossessed, and the Apostles imprisoned, 14—24. The conversion of the Jailor at Philippi, 25—40. (A. D. 49).*

VER. 1. κατήντησε. (1) *He arrived*: and so in cc. xviii. 19. 24. xx. 15. xxi. 7. Diod. Sic. iii. 34. iv. 62. Hence by an easy transition the verb signifies *to obtain possession*; as in c. xxvi. 7. Eph. iv. 13.—μαθητής τις, ὁν. T. κ. τ. λ. See on c. iv. 36. (2) Timothy is the

2. Of what is the misunderstanding between Paul and Barnabas a striking instance; and was it of any long continuance?  
3. Why would Barnabas naturally proceed with Mark to Cyprus?

VER. 1. 1. Explain the senses in which the verb *καταντῶν* occurs. 2. Give a brief account of *Timothy*; mentioning the name of his mother and grandmother.

disciple, to whom St Paul addressed the two Epistles which bear his name. The name of his mother, who is here mentioned, was *Eunice*; that of his grandmother, *Lois*; and under their pious care he became well acquainted with the Scriptures. Shortly after his conversion to Christianity by St Paul, he was ordained to the ministry at a comparatively early age; and thenceforward became the constant companion of the Apostle in his travels, until he was appointed to the bishopric of Ephesus, where he is said to have suffered martyrdom, about A. D. 97. See 1 Tim. i. 3. 5. iv. 12. 14. 2 Tim. i. 6. iii. 15. (3) It cannot fail of observation, as a striking instance of *undesigned* coincidence between the history of the Acts and St Paul's account in his second Epistle, that whereas Timothy's father is here said to have been a Gentile, the convert's early piety is there attributed to his mother only; thus intimating that his other parent still remained unconverted, or had ceased to exist. (4) Although the law forbade the marriage of an Israelite with a strange woman, it should seem from the instance of Esther and king Ahasuerus (Esth. ii. 17.) that a Jewess was not prevented from marrying with a foreigner. The case of Felix and Drusilla (c. xxiv. 24.) is also in point.

VER. 2. ἐμαρτυρεῖτο. See above, on c. vi. 3.

VER. 3. τοῦτον ἡθέλησεν ὁ Π. σὺν αὐτῷ εἶ. (1) It should seem that St Paul took Timothy with him in order to supply the place of Titus, whom he had left in

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3. Point out the *undesigned coincidence* between the account here given of him, and the statement of St Paul in his second Epistle. (E. δ. 4.). 4. Give examples which tend to prove that a Jewess was not prohibited by the Law from marrying with a Gentile.

VER. 3. 1. Why may St Paul have wished that Timothy should accompany him on his journey?

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Crete. (2) Although St Luke has not mentioned it, the Apostle's visit to that island (Tit. i. 5.) must probably be referred to this period, in the interval between his passage through *Cilicia* and his arrival at *Derbe*: for he would scarcely have found time to turn aside thither in his haste to reach Jerusalem, as recorded in c. xviii. 19.—*περιέτεμεν αὐτὸν κ. τ. λ.* (3) Though St Paul was now circulating the Apostolical decree, which dispensed with the circumcision of Gentile converts, yet as a matter of expediency he persuaded Timothy, whose *father only* was a heathen, to receive the rite, for the purpose of conciliating the Jews, who would not otherwise permit him to preach in their synagogues. From similar motives St Paul himself, on another occasion, took part in the performance of an act of ceremonial purification, in order to preserve peace by yielding in non-essentials. See on c. xxi. 23. On the other hand, he refused to circumcise Titus (Gal. ii. 3.), who was wholly of Gentile parentage, because a principle was likely to be sacrificed to the demands of the Judaizers.

*γῶσις*. Pluperf. 3 pl. of *εἶδω*. It is to be observed that verbs of *knowing* are frequently followed by an accusative, which would be more correctly the nominative to the verb in the dependent clause. Compare Eur. Hec. 981. Arist. Plat. 55; and see Matth. Gr. Gr. §. 295, 3.

VER. 6. *διελθόντες τὴν Φρυγίαν*. (1) *Phrygia* was the largest province of Asia Minor, having *Galatia* on the east, *Mysia* on the west, and *Bithynia* on the north. *Pisidia* lay to the south. See also on c. ii. 10.—*κωλυθέντες κ. τ. λ.* (2) It was probably with the view of

2. Whence is it probable that he had recently visited Crete?
3. Upon what principle did St Paul circumcise Timothy, while he refused to have the rite performed upon Titus?

VER. 6. 1. Describe the relative position of Phrygia, Galatia, Mysia, and Bithynia. 2. Why may St Paul have been prevented from preaching in Asia on this occasion?

introducing the Gospel into an important and populous part of Europe, that St Paul's attention was now directed towards Macedonia, and his further progress in Asia deferred till his return from Greece (c. xx. 5. sqq.). (3) *Proconsular Asia*, or *Ionia*, is meant. See above, on c. ii. 9.

VER. 8. *Τρωάδα*. A city built by Antigonos, thence sometimes called *Antigonia*, and situated on the sea coast of Phrygia Minor, on the eastern shore of the *Ægean Sea*. The name was afterwards changed to *Alexandria-Troas* in honour of Alexander. It is now called *Eski-Stamboul*. Troas was frequently visited by St Paul. See c. xx. 5, 6. 2 Cor. ii. 12. 2 Tim. iv. 13.—The entire district was also called *Troas*; now the *Troade*.

VER. 10. *εἰς τὴν Μακεδονίαν*. (1) *Macedonia*, the kingdom of Philip and his son Alexander the great, was situated northward of Greece proper. Its boundaries were Epirus and Thessaly on the south, *Mæsia* and *Dardania* on the north, *Illyria* and the *Adriatic* on the west, and *Thrace* and the *Ægean* on the east. After the subjugation of Greece by the Romans, the entire territory was divided into two large provinces, of which *Macedonia* was one, and *Achaia* the other. See on c. xviii. 12.—*συμβιβάζοντες*. *Inferring*; *concluding*. See on c. ix. 22. (2) From his use of the first person plural, it should seem that St Luke had joined company with St Paul at Troas.—*προσκέκληται*. See above, on cc. viii. 14. xiii. 2.

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3. What part of *Asia* is meant?

VER. 8. Give a brief account of *Troas*; mentioning the modern name, and that of the region in which it is situated.

VER. 10. 1. What were the boundaries of *Macedonia*; and how was *Greece* divided under the Romans? 2. What is the inference deducible from the change, which here takes place in St Luke's narrative, from the third to the first person plural?

VER. 11. εἰς Σαμοθράκην. An island in the north-eastern part of the Ægean Sea, midway between the Asiatic coast, and that of Thrace; whence the addition to its antient name of *Samos*, in order to distinguish it from another island so called (c. xx. 15.) on the coast of Lydia. Virg. *Æn.* vii. 208. *Threiciamque Samon, quæ nunc Samothracia dicta.* It is now called *Scamandrichi*. Thence to *Neapolis*, on the coast of Macedonia, is about sixty-five miles in a north-westerly direction: and about twelve miles farther westward stood *Philippi*, so named after Philip of Macedon, and rendered memorable in later times by the defeat of Brutus and Cassius. According to Appian (B. C. iv.) it was formerly called *Datus*, and still more antiently *Krenides*, from the number of *springs* in the vicinity.

ἀναχθέντες. See above on c. xiii. 13.—εὐθυδρομήσαμεν. Aor. 1 act. 1 pl. of εὐθυδρομέω, to sail in a direct course; from εὐθὺς, and δρόμος.—ἐπιούσῃ. Dat. sing. fem. (subaud. ἡμέρᾳ) of ἐπιών, part. pr. of ἐπεῖμι.

VER. 12. ἥτις ἐστὶ πρώτη τ. μ. τ. M. π. (1) Bishop Middleton translates, *which is the chief city of the district, a city of Macedonia.* Now this is a somewhat harsh construction of the words. Moreover *Amphipolis* was the chief city of the district in which *Philippi* was situated (Liv. xlv. 29.); unless indeed *Philippi* became the capital, through favour of Augustus, after the victory gained there. (2) Perhaps therefore it is better to explain *πρώτη* of its geographical position, as being the first city at which a traveller arrives on leaving *Neapolis*: of which sense there is a parallel example in Polyb. ii. 16. 2. μέχρι πόλεως Πίσης, ἡ πρώτη

VER. 11. Point out the geographical situation of the places here mentioned. (E. a. 4.).

VER. 12. 1. How does bishop Middleton render the clause, ἥτις ἐστὶ πρώτη τ. μ. τ. λ.; and does it appear to be a correct translation? 2. How may *πρώτη* be otherwise understood?

κεῖται τῆς Τυβέρηνιας. (3) Some indeed have proposed to read πρώτης, which is not only probable in itself, but also from the coins which have been discovered with the legend Μακεδόνων πρώτης, with reference to the first of the four districts into which Æmilius Paulus divided Macedonia, and in which Philippi was situated.—*κολωνία*. (4) *A Roman colony*. The word is in fact Latin; and the people call themselves Romans in v. 21. The accuracy of St Luke is also still further established by the testimony of Pliny (N. H. iv. 18.) and Dio Cassius (LI.).

VER. 13. τῇ ἡμέρᾳ τῶν σαββ. See on c. xiii. 14. οὐ ἐνομιζέτο προσευχῇ εἶναι. This is sometimes rendered, *where there was a proseucha*, or, *where a proseucha was allowed to be by law*. (1) Now the *proseuchæ* were a kind of *oratory*, built without the walls of cities, for the private devotions of those who were prevented from attending the service of the synagogue within the walls. It seems also that they could not be erected without permission from the authorities; that they were generally placed by the side of a river, for the convenience of purification; and that they were so numerous in those cities where Jews resided, as to have elicited remark from Pagan writers. See Joseph. Ant. xiv. 10. 23. Epiphan. Hær. lxxx. 1. Juv. Sat. iii. 13. 296. (2) Moreover in v. 16. several MSS. insert the article before προσευχῇ, which would confirm this meaning of the word. Still, however, the English Translation, *where prayer was wont to be made*, seems to be cor-

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3. What conjectural emendation has been proposed; and with what probability? 4. *What is the force of κολωνία; and is the term strictly applicable to Philippi?* (E. a. 4.)

VER. 13. 1. *Give some account of the Jewish proseuchæ.* (E. a. 4.) 2. What are the grounds for supposing that the English version of the passage is correct?



rect; as the Christians would scarcely have resorted to a Jewish oratory: and it is also confirmed by Philo (c. Flacc. p. 523.), who thus distinctly separates the two senses by means of the very phrase here employed:—διὰ πυλῶν ἐκχυθέντες ἐπὶ τοὺς πλησίον αἰγιαλοὺς, τὰς προσευχὰς ἀφηροῦντο, οὗ ἐνομίζετο προσευχὴ εἶναι. Compare also c. xxi. 5.

VER. 14. γυνὴ ὀνόματι Λυδία. (1) Although this woman was a *Lydian* of Thyatira, Λυδία cannot be an adjective, as some suppose, in concord with γυνή. By the addition of ὀνόματι, it is clearly proved to have been the woman's name. (2) The city of *Thyatira*, now *Ak-hissar*, stood on a branch of the river *Caicus*, in an extensive plain between *Pergamos* and *Sardis*. It was the seat of one of the seven Apocalyptic churches (Rev. i. 12. ii. 18.). (3) An inscription found among the ruins, and bearing the words ΟΙ ΒΑΦΕΙΣ, shews that the inhabitants were formerly, as indeed they are still, famous for dying in purple. Indeed the Lydians generally excelled in this art. See *Ælian H. An.* iv. 46. *Max. Tyr.* xl. 2. *V. Flacc.* iv. 368.—διήνοιξε τὴν καρδίαν. (4) A phrase from the Hebrew, denoting the removal of those passions and prejudices which obstruct the understanding, and pervert the heart. See *1 Chron.* xvii. 25. *Job xxxvi.* 8. 10. *Ps.* xl. 6. *2 Macc.* i. 4; and compare *John* vi. 37. 44.

πορφυρόπωλις. A seller of purple; from πόρφυρος, and πωλέω.—διήνοιξε. Aor. 1 act. 3 sing. of διανοίγω.—λαλουμένοις. Dat. pl. contr. part. pr. p. of λαλέω.

VER. 15. ὁ οἶκος αὐτῆς. (1) This baptism of an

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VER. 14. 1. Is Λυδία a substantive or adjective? 2. Where was *Thyatira*? 3. Whence does it appear that the Lydians in general, and those of Thyatira in particular, were famous for dying in purple? 4. Explain the phrase διανοίγειν τὴν καρδίαν.

VER. 15. 1. What is the inference suggested by the baptism of Lydia's family?

entire family, in which were in all probability children, affords a strong presumptive argument that Infant-baptism was an Apostolical practice. Compare ver. 33. *infra*.—*παρεβιάσατο*. (2) *Earnestly solicited us*. The *compulsion*, which the verb implies, was merely that of moral force or persuasion. Compare Luke xxiv. 29.

*κερκίζετε*. Perf. act. 2 pl. of *κρίνω*.—*μείνατε*. Aor. 1 imper. 2 pl. of *μένω*.—*παρεβιάσατο*. Aor. 1 mid. 3 sing. of *παραβιάζω*, to *constrain*; from *βία*, *force*.

VER. 16. *πνεῦμα Πυθῶνος*. (1) According to Plutarch, *ventriloquists* were sometimes called *πυθῶνες*; and, on the other hand, Josephus describes the witch of Endor as a ventriloquist (*ἐγγαστρίμυθος*). Hence it has been argued that this damsel was a mere fortune-telling impostor. (2) That she was really possessed by a *dæmon*, however, is plain from the manner of its ejection by St Paul; and it should seem that her phrensied ravings, being likened to those of the *Pythian priestess*, gave rise to the idea that she was inspired by the god Apollo. Had St Paul merely exposed an impostor, the multitude would scarcely have risen against him; and the masters of the girl would only have needed to repeat the trick elsewhere. (3) The possession indeed is described in the same terms as that in Luke iv. 33. *ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρου*.—*ἐργασίαν*. (4) *Profit*. The word properly signifies *a trade*, as in c. xix. 25; and here the *profit arising from trade*. Compare Matt. xxv. 15. Xen. Mem. III. 10. 1. Polyb. iv. 50. 3. Joseph. B. J. II. 21. 2.

2. What is the sense in which *παραβιάζεσθαι* is here used?

VER. 16. 1. Whence has it been conjectured that this maid was an impostor? 2. Give reasons for concluding that she was really possessed. 3. Adduce another instance in which a *dæmoniac* is similarly described. 4. How is *ἐργασία* here used?

VER. 17. οὗτοι οἱ ἄνθρωποι κ. τ. λ. In like manner the evil spirits bore witness to the divinity of Christ. Compare Mark v. 7.

κατακολουθήσασα. Nom. sing. f. part. aor. 1 act. of κατακολουθίω, to follow about, to attend continually. The preposition is intensive.

VER. 18. διαπονηθείς. See above on c. iv. 2. Paul was vexed, either at this fresh instance of the power of Satan, or at the probability that the testimony of the dæmon might be referred to a compact between the Apostles and himself.

VER. 19. ἔλκυσαν εἰς τὴν ἀγοράν. (1) *Dragged them to the forum.* So James ii. 6. ἔλκουσιν ὑμᾶς εἰς κριτήρια. Arrian. Epict. i. 29. ἔλκει με εἰς τὴν ἀγοράν. Compare Hor. Sat. i. 9. 74. Plaut. Aul. iv. 10. 30. In the same sense, σύρειν is used in c. viii. 3.—ἐπὶ τοὺς ἄρχοντας. (2) *Before the magistrates.* By this general term the same authorities are meant, to whom their proper title στρατηγοὶ is given in the next verse. (3) This latter does not necessarily indicate a military officer; but *prætors*, and indeed all colonial governors, were so called by courtesy. Compare Cic. de Leg. Agr. ii. 34.

VER. 20. Ἰουδαῖοι ὑπάρχοντες. (1) From the aversion with which the Jews were regarded by the Romans, this suggestion would have been alone sufficient to raise

VER. 17. With what may the testimony of the Pythoness be compared?

VER. 18. What may have been the probable cause of St Paul's vexation?

VER. 19. 1. Illustrate the sense in which ἔλκειν is here used. 2. Are these ἄρχοντες the same magistrates as those who are called στρατηγοὶ in the next verse? 3. Shew that St Luke has correctly applied the latter term to the magistrates of Philippi.

VER. 20. 1. Why was the charge brought against the Apostles calculated to excite the popular indignation against them?

the popular indignation against the Apostles. See Tacit. Hist. v. 8. Plin. N. H. XIII. 9. Cic. pro Flacc. c. 28. Sueton. Aug. c. 93. (2) Add to this, that the open introduction of a new object of worship, although all systems of religion were tolerated in the conquered provinces, was expressly forbidden by law. See Servius on Virg. *Æn.* VIII. 187; and compare Sueton. Tib. 36. Liv. XXXIX. 15. Val. Max. I. 3. Cic. Legg. II. 14. (3) Nor will it be denied that, as bound to obey God rather than man (c. iv. 19.), the Apostles did endeavour to destroy the idolatry of the Romans (c. xiv. 5.), and made many converts even in Rome itself.

VER. 22. περιβρήξαντες αὐτῶν τὰ ἱμάτια. (1) *Having torn off their garments*; i. e. of the Apostles. The magistrates are said to have done what they *ordered to be done*. See above, on c. i. 18. (2) It was the office of the *lictors*, *ράβδουχοι* (v. 35.), to inflict the punishment of *scourging*, in order to which they first tore off his clothes from the back of the offender. Dion. Hal. IX. p. 440. τοῖς *ράβδουχοις* ἐκέλευσαν τὴν ἐσθῆτά τε περικατάρρῃσαι, καὶ τοῖς *ράβδοις* τὸ σῶμα *ζαίνειν*. See also Liv. II. 5. Val. Max. II. 28. A. Gell. I. 13. (3) St Paul alludes to this treatment in Phil. i. 30. 1 Thess. ii. 2; and probably in 2 Cor. xi. 23.

συνεπέστη. See above, on c. iv. 1.—*περιβρήξαντες*. Nom. pl. part. aor. 1 act. of *περιβρήγνυμι*.

VER. 24. ἐσωτέραν φυλακὴν. (1) *The inner prison* was of course the most secure. It was probably what

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2. What further means were taken to render them liable to legal punishment? 3. Had the Apostles then violated the law?

VER. 22. 1. What is the import which you here attach to the participle *περιβρήξαντες*? 2. Whose office was it to inflict the punishment of scourging? 3. Where does St Paul allude to the treatment which he received at Philippi?

VER. 24. 1. What was the *ἐσωτέρα φυλακή*?

Livy (xxxiv. 44.) calls *inferiorem carcerem*, or the *sedis intimæ tenebræ* of the Roman Law.—εἰς τὸ ξύλον. (2) *In the stocks*; called in Latin *cippi*. There was a sort of pillory, called ξύλον πεντεσύριγγον, having five holes, into which the feet, hands, and neck were thrust. A similar instrument of torture was the Roman *nervus*. See Arist. Equit. 1046. Plaut. Capt. III. 5. 71.

ἐλθῶν. Part. perf. act. of λαμβάνω.—ἐσωτέραν. Acc. sing. f. of ἐσώτερος, *inward, interior*; adj. compared from the adv. ἔσω.—ἡσφαλίσατο. Aor. 1 mid. 3 sing. of ἀσφαλίζω.

(Ver. 25.) ἐπηκροῶντο. Imperf. mid. 3 pl. contr. of ἐπακροῶμαι, *to hearken, to listen*.

VER. 26. σεισμός. *An earthquake*. See above, on c. iv. 31.

VER. 27. ἔμελλεν ἑαυτὸν ἀναιρεῖν. If a prisoner escaped, the officer in charge of him was liable to the punishment which he would have suffered; and, as the Apostles had been consigned to more than ordinary care, the jailor expected doubtless to be severely handled. Suicide, which suggested itself as his only refuge, was looked upon by the heathen as not only justifiable, but praiseworthy, in cases of emergency. See Plin. Epist. I. 12. Diog. Laert. VII. 130.

VER. 29. φῶτα. *Lights; torches*. This sense of φῶς is very rare; but it occurs in Xen. Hell. v. 1. 8.

VER. 30. κύριοι. *Sirs*. It was usual thus to address persons whose names were unknown to the speaker. Senec. Epist. I. 13. *Obvius, si nomen non succurrit, dominos salutamus*.

2. What is here meant by τὸ ξύλον; and under what other form is it described?

VER. 27. Why did the jailor meditate suicide; and what was the opinion of the heathen respecting this crime?

VER. 29. Illustrate the sense in which φῶτα is here used.

VER. 30. How is κύριοι here employed?

VER. 33. *ἐβαπτίσθη αὐτὸς κ. τ. λ.* From the baptism of his entire family, the jailor of Philippi has been identified, upon mere conjecture, with *Stephanas*, who is mentioned in 1 Cor. xvi. 15. See also on v. 15. supra, and on c. x. 47.

VER. 35. *τοὺς ῥαβδούχους.* *Lictores*; so named from their insignia of office, *ἀπὸ τοῦ ῥάβδου* ἔχουν. See also on ver. 22.

VER. 37. *δαίαντες ἡμᾶς δημοσίᾳ, ἀκαρ.* There is here an emphasis in every word. (1) Both the *Valerian* and *Porcian* laws forbade the scourging of a Roman citizen. See on c. v. 40. (2) To inflict the punishment in public was an aggravation of the offence; and to do so upon one unconvicted of any crime completed the atrocity. Thus according to the Roman code, *atrocitatem aut locus facit aut tempus: locus, si in theatro aut in foro fiat; et si conspiciente populo injuria fiat, atrocior est tempore.* Cicero also observes that *causa incognita nemo condemnari potest.* Compare c. xxii. 25.—*οὐ γάρ.* (3) *No indeed!* The form is elliptical, and may be thus supplied:—*Let them not think it: for they shall not do it.* *Non ita* is similarly used in Virg. *Æn.* II. 583. Of the difference between *οὐ* and *μή*, see Matth. Gr. Gr. §. 608.

*δαίαντες.* See on c. v. 40.—*δημοσίᾳ.* Dat. sing. f. of the adj. *δημόσιος*, *public*; from *δῆμος*. Used adverbially, with *χώρᾳ* understood.—*ἀκαράπιτους.* Acc. pl. of the verbal adj. *ἀκαράπιτος*, *uncondemned*; from *a priv.* and *καρᾶνινω.*—*ἐξαγαγέτωσαν.* Imper. aor. 2 act. 3 pl. of *ἐξάγω*.

VER. 38. *ἐφοβήθησαν ἀκούσαντες ὅτι Ῥώμ. εἰσι.*

VER. 33. With whom has the jailor of Philippi been identified?

VER. 35. Derive *ῥαβδούχους*; and give the Latin term for it. (G. a. 1.)

VER. 37. 1. By what laws were Roman citizens forbidden to be scourged? 2. What tended to aggravate the violation of these laws in the present instance? 3. *οὐ γάρ.* What do you supply here; and what is the difference between *οὐ* and *μή*? (G. a. 1.)

(1) They had not only violated the laws; but they had probably heard, that, for a similar violation of them, Claudius had recently deprived the inhabitants of Rhodes of their municipal privileges. See Dio Cass. lx. 24.  
 (2) Of the manner in which St Paul probably obtained his freedom see on c. ix. 11.

ἀνήγγειλαν. Aor. 1 act. 3 pl. of ἀναγγέλλω.—ἐφοβήθησαν. Aor. 1 pass. 3 pl. of φοβέω.

VER. 40. εἰς τὴν Λυδίαν. (1) That is, to *Lydia's house*; as in c. xxi. 18. πρὸς Ἰάκωβον. Compare Matt. xxvi. 57. with Luke xxii. 54. Thus also in Terent. Eun. III. 5. 64. *Eamus ad me.*—ἐξῆλθον. (2) Paul and Silas only departed; for the history now proceeds in the third person, so that St Luke, in all probability, remained with the Church at Philippi till St Paul's return. Compare c. xx. 5.

## CHAPTER XVII.

CONTENTS:—*St Paul, after visiting Amphipolis, Apollonia, Thessalonica, and Berea, arrives at Athens, vv. 1—15. His preaching, and speech on the Areopagus, 16—31. Effects of the latter, and the Apostle's departure, 32—34. (A. D. 50.)*

VER. 1. Ἀμφίπολιν. (1) The capital of the *first* or *Southern* division of Macedonia (Liv. xlv. 29.), now called *Empoli*. It lay close on the borders of Thrace, near the mouth of the river Strymon, which, flowing *around it*, gave rise to the name. *Apollonia* was a day's

VER. 38. 1. *Explain the reason of the alarm evinced by the magistrates.* (Ibid.) 2. *How was Paul Ῥωμαῖος?* (Ibid.)

VER. 40. 1. Explain and illustrate the expression εἰς τὴν Λυδίαν. 2. Did St Luke accompany Paul and Silas, or remain still in Philippi?

VER. 1. 1. *Where were the places mentioned in this passage situated?* (D. a. 7.)

journey to the south west of Amphipolis, and about half way on the road to *Thessalonica*. This latter place was the metropolis of the second district of Macedonia, and the usual residence of the Roman governor. It was situated at the head of the *Sinus Thermaicus*. (2) This bay indeed was so called from *Thermæ*, the antient name of the city; which was changed in honour of Thessalonica, the wife of Cassander, and sister of Alexander the Great. The modern name is *Saloniki*.—*ἡ συναγωγή*. (3) The article may imply *celebrity*, or indicate the synagogue to which the Jews of the neighbouring towns resorted. Thus there might or might not be one at Amphipolis and Apollonia. Some MSS. however omit the article.

VER. 2. *ἐπὶ σάββατα τρία*. St Paul was in Thessalonica more than *three* weeks, maintaining himself by his own labour. See 1 Thess. ii. 9. 2 Thess. iii. 8. It should seem therefore that, being rejected by the Jews, to whom he always first addressed himself (cc. xiii. 5. 14. 42. xiv. 1.), he devoted the remainder of his time to the Gentiles, by whom he was zealously and affectionately attended. Compare 1 Thess. i. 3. sqq. ii. 7. sqq. 2 Thess. i. 3, 4.

*εἰς ἑθὺς*. Acc. sing. n. part. perf. mid. of *ἔθω*.—*σάββατα*. See on c. xiii. 14.

VER. 3. *διανοίγων*. Supply *αὐτὰς*, *scil. τὰς γραφάς*. The verb signifies *to open thoroughly*; and thence, as applied to the mind, *to explain*. Compare Luke xxiv. 32. Eur. Iph. A. 326. So Cic. de Orat. i. 8. *Aperire*

2. What was the antient name of Thessalonica; why was it changed; and what is the place now called? (Ibid.) 3. What may be the force of the article before *συναγωγή*?

VER. 2. How did St Paul maintain himself at Thessalonica; and did he devote the whole time of his abode there to the Jews?

VER. 3. Explain the words *διανοίγων* and *παρτιθέμενος*, as here employed.



*sententiam*. Properly *παράρθεναί* denotes *to set before*, as *meat* (c. xvi. 34.). Hence *to propose arguments*, i. e. to teach by comparing one Scripture with another. Compare Matt. xiii. 24. 31. 2 Tim. ii. 2.—*ὃν ἐγὼ κ. ὑμῖν*. See above, on c. i. 4.

VER. 4. *προσεκληρώθησαν*. (1) *Where allotted*. Philo uses the verb repeatedly to denote *adherence to a sect or party*. — *γυναικῶν τῶν πρώτων*. (2) Among noble women, who had become proselytes to Judaism, Josephus mentions Helena, queen of Adiabene, and Fulvia, the wife of Saturninus. See also Joseph. B. J. II. 20. 22.

*ἐπέισθησαν*. Aor. 1 pass. 3 pl. of *πείθω*.—*προσεκληρώθησαν*. Aor. 1 pass. 3 pl. of *προσεκληρόω*, *to take lot with*; from *κληρος*.

VER. 5. *τῶν ἀγοραίων*. (1) *Idlers or vagrants*; so called because such persons were generally found loitering in the forum. Arist. Equit. 181. *πονηρὸς καὶ ἀγορᾶς ἐῖ*. The Latin synonym is *subrostrani* or *subbasilicani*. See Cic. Epist. Fam. VIII. 1. Plaut. Capt. iv. 2. 35. Hence also Senec. de Benef. c. 7. *Homini malo quem invenire in quolibet foro possum*. Compare also Hor. A. P. 245. Be it observed that *ἀγοραῖος*, in the sense of this passage, has the circumflex on the penultima; and it must be carefully distinguished from its use in a passive signification, with the accent on the antepenultima. Thus in c. xix. 38. *days appointed for trying causes* are called *ἀγόραι*, scil. *ἡμέραι*. Compare Joseph. Ant. xiv. 10. 21.—*δῆμον*. (2) *The assembly of the people*: and so again in c. xix. 30. Compare Xen. Mem. i. 1. 18.

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VER. 4. 1. What is the signification of the verb *προσεκληροῦσθαι*? 2. Give instances of noble ladies who are recorded to have embraced the Jewish religion.

VER. 5. 1. Explain and illustrate what is meant by *οἱ ἀγοραῖοι*; give the Latin synonyms; and mention another sense of the word from which the present must be carefully distinguished. 2. How is *δῆμος* to be rendered?

(3) St Paul alludes to this tumult in 1 Thess. iii. 4. Jason was afterwards with the Apostle at Corinth. See Rom. xvi. 21.

ζηλώσαντες. Nom. pl. part. aor. 1 act. of ζηλώω. See on c. v. 17.—ὄχλοποιήσαντες. Nom. pl. part. aor. 1 act. of ὄχλοποιέω, to create a disturbance; from ὄχλος and ποιέω.—ἐθορυβούν. Imperf. 3 pl. of ἑθορυβέω, to excite tumultuously; from θόρυβος.—ἐπιστάντες. See on c. iv. 1.

VER. 6. τὴν οἰκουμένην. See above, on cc. i. 8. xi. 28.

εὐρόντες. Nom. pl. part. aor. 2 act. of εὐρίσκω.—ἔσυρον. Imperf. 3 pl. of συρῶ. See on c. viii. 3.—πολιτάρχας. Acc. pl. of πολιτάρχης, -ου, a city magistrate; from πόλις and ἄρχειν.—βοῶντες. Nom. pl. part. pr. contr. of βοάω.—ἀναστατώντες. Nom. pl. part. aor. 1 act. of ἀναστατόω.

VER. 7. ἀπέναντι τῶν δογμάτων K. *In face of*, i. e. in defiance of, *the decrees of Cæsar*. The Romans did not allow the assumption of the title of *King* in their provinces, without special permission. It was a common practice with the Jews to accuse the Christians of disloyalty and insubordination to the Roman government. Compare Luke xxiii. 2. John xviii. 36. xix. 12.

ὑποδέχεται. Perf. p. 3. sing. of ὑποδέχομαι, to receive under one's roof; i. e. to receive hospitably. See on c. viii. 14.

VER. 9. λαβόντες τὸ ἱκάνον. (1) *Taking bail or surety*; a forensic term derived from the Roman law. Cic. Epist. Att. vi. 1. *Satis dare dicimur adversario nostro, cum pro eo, quod a nobis petit, ita cavemus, ut eum hoc nomine securum faciamus, datis fidejussoribus*. Hence we meet with the terms ἱκανοδοσία and σατισδάτιον. (2) It does not seem that Jason bound himself for St Paul's appearance before a judicial tribunal; but merely to provide against any further disturbance.

3. Where does St Paul allude to this tumult; and where do we again find Jason in his company?

VER. 7. With the violation of what decree are the Apostles here accused; and had the charge been made on any other occasion?

VER. 9. 1. What is the origin and meaning of the phrase λαμβάνειν τὸ ἱκάνον? 2. What was Jason called upon to perform?

VER. 10. Βέροιαν. (1) A city of Macedonia, on the river Astræus, about 50 miles west of Thessalonica, and not far from Pella, the birth-place of Alexander the Great. (2) It was afterwards called *Irenopolis*; and now *Veria*. Lucian calls it *μεγάλην καὶ πολυάνθρωπον*.

VER. 11. εὐγενέστεροι. (1) *More ingenuous, or well-disposed*. Properly *εὐγενής* signifies *well-born*; and hence, as the *better class* of people are more readily inclined to a rational investigation of the truth, the transition is easy to the secondary import. Thus Zeno, ap. Diog. Laert. viii. 8. φύσις δὲ εὐγενής, μετρίαν ἄσκησιν προλαβοῦσα, ῥαδίως ἔρχεται πρὸς τὴν τελείαν ἀνάληψιν τῆς ἀρετῆς. Senec. Epist. 44. *Quis generosus? Ad virtutem bene a natura compositus.*—ἀνακρίνοντες. (2) See above, on c. iv. 9. In a general sense the verb signifies *to examine accurately*. Compare 1 Sam. xx. 12. Lxx. Xen. Cyr. i. 6. 12.

VER. 13. σαλεύοντες τοὺς ὄχλους. *Exciting the populace*. See above, on c. ii. 25.

VER. 14. ὡς ἐπὶ τὴν θάλασσαν. *As far as the sea*. So Pausan. ii. 25. καταβάντων δὲ ὡς ἐπὶ θάλασσαν. Compare Soph. Phil. 58. Arist. Equit. 1404. Xen. Cyr. viii. 3. 3. Some have thought that the particle *ὡς* implies that Paul took the direction of the sea towards *Pydna*, in order to elude his pursuers; but that, turning shortly aside, he went by land to Athens. In that case there would doubtless have been some account of

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VER. 10. *Where was Beroea?* (C. a. 5.) 2. How was it afterwards called; and what is its modern name?

VER. 11. 1. *What is the character here given to the Berean Christians?* (C. a. 5.) 2. In what sense is *ἀνακρίνειν* used here and elsewhere?

VER. 13. *Derive σαλεύοντες.* (C. a. 5.)

VER. 14. What meaning do you attach to *ὡς ἐπὶ τὴν θάλασσαν*; and why?

his preaching in the cities through which he would necessarily pass.

VER. 15. οἱ καθιστῶντες τὸν Π. (1) *Those who escorted Paul.* So Arrian. Ind. xxvii. 1. καταστήσειν αὐτοὺς μέχρι Καρμανίας. Compare Thucyd. iv. 78. Xen. Anab. iv. 8. 6.—'Αθηνῶν. (2) *Athens*, the capital of Attica, and the most celebrated city of antient Greece, so named from its patron goddess *Athenè*, or *Minerva*.—ὡς τάχιστα ἔλθωσι. (3) Timothy alone went to Athens, whence he was sent to Thessalonica, and together with Silas, whom he probably met again in Beroëa, rejoined Paul at Corinth. Compare c. xviii. 5. 1 Thess. iii. 6. The history and Epistle most undesignedly, but strikingly, coincide. (4) Silas, it will be remembered, accompanied St Paul from Antioch, after his separation from Barnabas (c. xv. 40.); and Timothy joined them at Lystra (c. xvi. 1.).

VER. 16. παρωξύνετο. *Was excited, or provoked.* See above, on c. xv. 39.—κατείδωλον. (1) *Full of idols.* The preposition κατὰ has this intensitive force in many similar compounds, as καταβόστρυχος, κατάφυτος, κατάδενδρος, and the like. (2) That there was ample reason for the excitement evinced by the Apostle, the testimony of profane antiquity leaves no room to doubt. Thus Pausan. Att. i. 24. 'Αθηναίοις περισσύτερόν τι ἢ τοῖς ἄλλοις εἰς τὰ θεῖα ἐστὶ σπουδῆς. xvii. 24. οὐκ ἦν ἀλλαχοῦ τοσαῦτα ἰδεῖν εἰδῶλα. See also Xen. Resp. Ath. iii. 1. Lucian. Prometh. T. i. p. 180. Philostr. V. Apoll.

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VER. 15. 1. What is the import of the verb καθιστᾶν? 2. Where was *Athens*; and whence did it derive its name? 3. Trace the progress of Silas and Timothy till they are found together again in St Paul's company. 4. Where did they first become St Paul's companions? (C. a. 5.).

VER. 16. 1. Explain and illustrate the meaning of κατείδωλον. 2. Shew that the city of Athens is accurately described by this epithet.

IV. 6. VI. 7. LIV. XLV. 27. Hence Petronius (Sat. c. 17.) smartly observes of the city and neighbourhood that *tam præsentibus plena est numinibus, ut facilius possis deum quam hominem invenire.*

VER. 17. ἐν τῇ ἀγορᾷ. (1) Most probably the *Eretrian* or *new forum*; as it was not only more frequented than the *ceramicus*, but was situated in front of the *στοὰ ποικιλῇ*, where the Stoics held their disputations. (2) It was from this *στοὰ*, or *portico*, that the disciples of Zeno derived their name.

VER. 18. Ἐπικουρείων καὶ τῶν Στ. φ. (1) Of these two sects, the *Epicureans* were professed *Atheists*, denying a divine providence, and maintaining that the world was made and governed by chance, placing their *summum bonum* in pleasure, and rejecting the idea of a future state. The *Stoics*, on the other hand, admitted the existence of a God, his providential government, and the immortality of the soul, but their notions on these subjects were vague and fluctuating; and, while they upheld virtue as the greatest good, their morals were as depraved as their pride was insufferable. (2) The former, therefore, would regard the doctrine of the resurrection as a *babbler's tale*; and the latter would represent the preachers of Jesus as *setters forth of strange gods*; and the one and the other may be described as the *Sadducees* and *Pharisees* of the Greeks respectively.—*συνέβαλλον*. (3) *Conferred*; or, rather perhaps, *disputed*: *subaud. λόγους*. The phrase is frequent in the best writers; but with reference to discussions of a friendly character.

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VER. 17. 1. Which of the two principal ἀγοαὶ of Athens is here probably meant? 2. *Derive Στωϊκοί.* (C. a. 5.)

VER. 18. 1. *Describe the two sects of philosopher mentioned in this passage.* (D. γ. 5.). 2. In what light would they respectively view the Apostle's teaching; and with what Jewish sects may they be compared? 3. Supply the ellipsis with *συνέβαλλον*; and illustrate the expression.

Compare Eur. Iph. A. 830. Xen. Cyr. II. 2. 21. Anab. IV. 6. 14. Joseph. Ant. I. 12. 3.—*σπερμολόγος*. (4) This word is properly used of a bird *picking up seed* (*σπέρμα λέγων*). See Arist. Av. 233. 500. Hence it was applied metaphorically to a man of no reputation; and it is here well rendered *a babbler*, with reference to the loquacity of the vulgar, and their prevailing habit of *picking up* idle reports.—*ξένων δαιμονίων καταγγελεύς*. (5) It was upon a similar accusation that the Athenians put Socrates to death. See Xen. Mem. I. 1. 2. Josephus also (c. Ap. I. 38.) says, that they had no mercy against those who introduced the worship of strange gods; so that the Apostle's preaching was attended with no ordinary danger.—*ἀνάστασιν*. (6) Chrysostom and others have thought that St Paul's hearers understood *ἀνάστασις* to be the name of some new deity: but it is not likely that he would have spoken so ambiguously as to induce such a misconception.

VER. 19. *Ἀρειον πάγον*. (1) The court of *Areopagus* at Athens, once the most famous tribunal of Greece, now possessed only a nominal authority; so that St Paul was doubtless conducted, not before the assembly of the judges, but to the hill on which it was held, as being a convenient spot for his address. (2) Some indeed have thought that the verb *ἐπιλάβεσθαι* implies *violence*, as in c. xx. 26; but it is also used independently of that idea, in c. ix. 27. Mark viii. 23. Luke iv. 40. and elsewhere: neither is there any appearance of a judicial

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4. *What is the derivation and meaning of σπερμολόγος?* (C. a. 5. D. γ. 5.). 5. From what parallel case may we estimate the nature of the charge brought against the Apostle? 6. In what sense has it been thought that the word *ἀνάστασις* was understood by the philosophers; and is the supposition probable?

VER. 19. 1. Does it appear that St Paul was taken before the court of *Areopagus*? 2. Is the idea of *violence* necessarily attached to the verb *ἐπιλάβεσθαι*?

proceeding throughout the whole transaction. (3) Had such been the case, however, it was certainly this particular court, before which all matters relating to religion were decided. It was called "Ἀρειος πάγος, because *Ares*, or *Mars*, the god of war, is said to have been the first criminal who was tried there.

VER. 20. ξενίζοντα. *Strange, surprising.* Properly ξενίζειν, from ξένος, is *to lodge a stranger*, as in c. x. 6. and elsewhere; but from the sense in which the adjective is sometimes used, it also signifies *to amaze*, as in 1 Pet. iv. 4. 12. Polyb. i. 23. 5. M. Anton. vii. 58.—τί ἂν θέλοι ταῦτα εἶναι. See above, on c. ii. 12.

VER. 21. οἱ ἐπιδημοῦντες ξένοι. (1) *Foreigners who were permanently resident*; not μετοῖκοι, *temporary sojourners*. Compare Theophr. Char. 3; and see on cc. ii. 10. vii. 4. (2) It is observable that St Luke here distinctly recognizes the well known division of the Athenians into αὐτοχθόνες and ἐπήλυδες, *aboriginal inhabitants and settlers*. Cic. pro Flacc. c. 26. *Athenarum urbs ea vetustate est, ut ipsa ex sese cives suos genuisse dicatur.* Compare Eur. Ion. 29. Arist. Vesp. 1070. Thuc. i. 2. Justin. ii. 6. Probably St Paul, in referring the origin of all mankind to the same stock, intended to controvert this notion.—εὐκαιρουν. (3) *Employed their leisure*:—a very unusual sense of the verb. Properly it signifies *to be at leisure*; as in Mark vi. 31. 1 Cor. xvi. 12. Polyb. xx. 94.—ἡ λέγειν τι καὶ ἀκ. κ. (4) The

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3. Of what matters was the court of Areopagus particularly cognizant; and what was the origin of the name?

VER. 20. Explain and illustrate the word ξενίζοντα.

VER. 21. 1. *Distinguish between ἐπιδημοῦντες ξένοι and μετοῖκοι?* (C. a. 5.). 2. What notion does St Luke here adopt; and may not St Paul also have had his eye upon it? 3. How is the verb εὐκαιρεῖν here used? 4. Is the character here given of the Athenians confirmed by heathen testimony?

sacred historian is as correct in his description of the political, as of the religious, character of the Athenians. Precisely similar is the admission of Demosthenes (Epist. ad Philip. p. 156.):—*ἡμεῖς δὲ, εἰρήσεται γὰρ τὰληθές, οὐδὲν ποιῶντες ἐνθάδε καθήμεθα, μέλλοντες αἰεὶ καὶ ψηφίζόμενοι, καὶ πυνθανόμενοι κατὰ τὴν ἀγορὰν εἴ τι λεγέται νεώτερον*. See also Or. Phil. i. p. 43. Longin. Subl. c. 18. Thucyd. III. 38. Senec. Ep. 94. (5) The comparative *καινότερον* is used for the positive. Compare Matt. xi. 11. xviii. 1; and see Matt. Gr. Gr. §. 457. 3. At the same time it is in some degree emphatic, as indicating anxiety to hear the *latest* news.

VER. 22. *δεισιδαιμονεστέρους*. (1) As derived from *δεῖδω*, *to fear*, and *δαίμων*, the word *δεισιδαίμων* will admit of a double signification; implying, in a good sense, *a religious fear of the gods*, and, in a bad one, *a superstitious dread of them*. In the former, it is clearly used in c. xxv. 19. Xen. Cyr. III. 3. 58; and in the latter in Theophr. Char. 16. (2) Probably St Paul used it here ambiguously, as a word not likely to give offence to the Athenians, who prided themselves on their superior devotion to their gods. Compare Soph. Œd. C. 260. 1060. Dion. Hal. de Thucyd. Hist. c. 40.

*σταθεῖς*. Part. aor. 1 pass. of ἵστημι.

VER. 23. *σεβάσματα*. (1) *Objects of worship*. Compare Wisd. xiv. 17. LXX. 2 Thess. ii. 4.—*Ἀγνώστω Θεῷ*. (2) *To an unknown god*. A more definite dedication

5. Illustrate the use of the comparative *καινότερον*.

VER. 22. 1. Give the derivation and meanings of the word *δεισιδαίμων*. (A. E. 5. C. a. 5.). 2. In what sense was it probably applied by St Paul to the Athenians?

VER. 23. 1. What does *σεῖβασμα* here signify? 2. What is the import of the inscription *Ἀγνώστω Θεῷ*; and what evidence is there of the existence of such an altar in Athens at the time of St Paul's visit?



would scarcely have been tolerated in a polytheistic country; and the absence of the article plainly shews that *the one true God* cannot, as some suppose, be specially meant. The author of the *Philopatris*, wrongly attributed to Lucian, speaks of an altar at Athens so inscribed; and others, dedicated ἀγνώστοις θεοῖς, are mentioned by Pausanias. Jerome supposes that the Apostle altered the inscription from the plural to the singular: but, even on the supposition that that in the *Philopatris* is in fact only a reference to St Paul's statement, it proves that the altar in question was well known in his time; nor is there any heathen testimony to disprove the fact. (3) During the lustration of the city by Epimenides (B. C. 600.), sheep were turned loose, and wherever each lay down, it was sacrificed on the spot θεῷ προσήκοντι. It is not improbable therefore that on this occasion altars to *unknown gods* may have been set up.

ἐπεγέγραπτο. Pluperf. p. 3 sing. of ἐπιγράφω.—ἀγνώστῳ. Dat. sing. of the verbal adj. ἀγνώστος,—ον, *unknown*; from a priv. and γινώσκω.

VER. 24. οὐκ ἐν χ.-ν. κατοικεῖ, κ. τ. λ. See above, on cc. vii. 48. xiv. 17.

VER. 26. ἐξ ἐνὸς αἵματος. (1) See on v. 21. supra.—προτεταγμένους καιροὺς κ. τ. λ. (2) By προτεταγμένοι καιροὶ are meant *the periods appointed* for the lives of each succeeding generation; and αἱ ὁροθεσίαι τῆς κατοικίας αὐτῶν, literally *the limits of their habitation*, implies their distribution over different countries. (3) There is an evident allusion to the peopling of the world, as

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3. *How has its existence been explained?* (A. c. 5.).

VER. 26. 1. *What local allusion may there be in the words ἐξ ἐνὸς αἵματος?* (Ibid.). 2. *Derive and explain the terms προτεταγμένους καιροὺς καὶ ὁροθεσίας τ. κ.* (Ibid.). 3. *Point out the allusion; and shew the design of the Apostle's argument.*

recorded by Moses (Gen. xi. 8. Deut. xxxii. 8.); and the Apostle intended to shew that even the minutest events of man's existence were ordered by a superintending providence.

ὀρίσας. Part. aor. 1 act. of ὀρίζω, to fix or determine.—προεταγμένων. Acc. pl. part. perf. p. of προτάσσω, to pre-ordain.—ὀροθεσίας. Acc. pl. of ὀραθεσία,—ας, a limit or boundary; from ὄρος and τίθημι.

VER. 27. ζητεῖν τὸν Κ. Supply ὥστε.—εἰ ἄρα γε ψηλαφήσειαν κ. τ. λ. See on c. vii. 1. The less distinct evidences of natural religion are here indicated, as opposed to the clear light of revelation (ver. 30.). (1) Properly the verb ψηλαφῶ signifies to touch or handle; as in Luke xxiv. 39. Heb. xii. 18. Hence it means to feel or grope, as in the dark; in which sense it is applied to the inquiries of the heathen sages respecting the nature of the deity. Thus Plat. Phæd. c. 47. ὁ δὴ μοι φαίνονται ψηλαφῶντες οἱ πολλοὶ, ὥσπερ ἐν σκότει. Compare Arist. Eccles. 314. The word has been derived, as a musical term, from ψάλλω and ἀφᾶω. This however, is very improbable.—καίτοιγε οὐ μακρὸν κ. τ. λ. (2) There is a similar sentiment in Senec. Ep. 41. *Prope est a te Deus; tecum est; intus est.* Compare also Ep. 73. Arrian. Epict. ii. 8.

VER. 28. τοῦ γὰρ καὶ γένος ἐσμέν. (1) The precise words are from the introduction to the *Phœnomena* of Aratus, a poet of Cilicia, and therefore a compatriot of St Paul. He flourished B. C. 270. (2) With a mere verbal difference, however, they are found in a fragment of Cleanthes; and as the Apostle uses the plural

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VER. 27. 1. Explain and illustrate the verb ψηλαφῶ. (A. ε. 5). 2. Adduce from a profane writer a sentiment parallel with the clause καίτοιγε οὐ μακρὸν κ. τ. λ.

VER. 28. 1. Give the name of the poet here quoted. (A. ε. 5). 2. Has any other poet used nearly the same words?

τινες, he may possibly refer to both. (3) St Paul alone of the New Testament writers has quoted from the heathen poets; and, besides the present instance, he has done so in 1 Cor. xv. 33. Tit. i. 12.

ζῶμεν. Pres. 1 pl. contr. of ζάω, *to live*.—κινούμεθα. Pres. mid. 1 pl. contr. of κινέω, *to move*.—εἰρήκασι. Perf. act. 3 pl. of εἶρω.

Ver. 29. χαράγματι. Dat. sing. of χάραγμα, *a graven image*; from χαράσσω.

Ver. 30. ὑπεριδών. *Overlooking*; i. e. *regarding with lenity*; as in Joseph. Ant. ii. 6: 9. Compare c. xiv. 16; and note *in loc*.

Ver. 31. ᾧ ὤρισε. (1) For ὄν, *by attraction*. See on c. i. 1.—πίστιν παρασχών. (2) *Giving proof*. So in Polyb. iv. 33. *ικανὴν ἂν παράσχη πίστιν τοῖς ὑφ' ἡμῶν εἰρημένοις*. Compare Joseph. c. Ap. ii. 30. B. J. vii. 1. In the same sense *fides* is employed in Virg. Æn. iv. 12. (3) St Paul's meaning is that, by the resurrection of Christ, God gave ample evidence of his coming again to judge the world. See Rom. i. 4.

Ver. 32. οἱ μὲν ἐχλεύαζον· οἱ δὲ κ. τ. λ. Before St Paul had finished his discourse, the impatience of his hearers seems to have broken up the assembly; the *Epicureans* mocking, and the *Stoics* saying that they would hear him again at some future opportunity. As no illegal act could be proved against him, he was allowed to depart without molestation. Of the verb *χλευάζειν*, see on c. ii. 13.

Ver. 34. Διονύσιος ὁ Ἀρ. Among traditions respecting *Dionysius the Areopagite*, Eusebius (H. E. iii.

3. Does not St Paul refer in other places to the heathen poets?

Ver. 30. What is the import of *ὑπεριδών*?

Ver. 31. 1. Explain the construction ᾧ ὤρισε. (A. e. 5.)  
2. Explain and illustrate the expression *πίστιν παρασχέιν*. 3. What is the force of St Paul's argument?

Ver. 32. What was the effect of St Paul's speech? (A. e. 5.)

Ver. 34. Who were *Dionysius the Areopagite*, and *Damaris*?

4. iv. 23.) relates that he was the first bishop of the Church at Athens. Some have thought that *Damaris* was his wife; but in this case St Luke would have written ἡ γυνὴ αὐτοῦ, as in Luke i. 5. She was doubtless a woman of quality, as being distinguished from the others by name.

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## CHAPTER XVIII.

CONTENTS:—*Paul's first visit to Corinth*, vv. 1—11. (A. D. 50.)  
*The carelessness of Gallio*, 12—17. (A. D. 51.) *Paul's fourth visit to Jerusalem, and commencement of his third Apostolical journey*, 18—23. *The preaching of Apollos*, 24—28. (A. D. 52.)

VER. 1. Κόρινθον. This celebrated city, the capital of Achaia, was situated on the Isthmus between the Ægean and Ionian seas. Hence Horace gives it the epithet *bimaris* in Carm. i. 7. 2. It had two harbours, the *Lechæan* on the west, and the *Cenchræan* on the east; and even in the time of Homer, by whom it is called both *Ephyre* and *Corinth*, its wealth was so great, that the poet describes it as ἀφνειός (Il. B. 570.). During the Athenian war, it was destroyed by L. Mummius (B.C. 146.); but, as restored by Julius Cæsar, it became the metropolis of the Roman province of Achaia, and the residence of the proconsul. The voluptuousness and immoralities of its inhabitants passed into a proverb; and even the large and prosperous Christian Church, which the labours of St Paul succeeded in planting there, did not altogether escape contamination from the prevailing vices. See 1 Cor. vi. 9, 10.

χωρισθεῖς. Part. aor. 1 pass. of χωρίζω, *to separate*; from χωρίς. Hence in the passive, *to depart*.

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VER. 1. Give a brief descriptive account of the city of *Corinth*.

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VER. 2. Ἰουδαῖον, ὃν. Ἀκύλαν, καὶ Πρίσκ. (1) It is not certain whether Aquila and Priscilla were now converted by St Paul, or had already embraced Christianity; but they became henceforth his devoted fellow-labourers, and are mentioned by him with the highest commendation. On one occasion, either in the affair before Gallio (ver. 12.), or during the riot caused by Demetrius at Ephesus (c. xix. 24.), they hazarded their own lives in his defence (Rom. xvi. 4.). See also 1 Cor. xvi. 19. 2 Tim. iv. 19. (2) Either as Christians or Jews they would have been equally driven from Rome by the edict of Claudius; as the two religions were confounded by the Romans, and in all probability the edict itself originated in the tumults which the Jews were continually exciting against the new converts. (3) This is abundantly clear from the manner in which the circumstance is mentioned in Sueton. Claud. c. 25. *Judæos, impulsore Chresto assidue tumultu: antes, Roma expulit*; where the name of the leader is evidently a mistake for *Christ*. The date of the edict is not given; neither do Tacitus or Josephus allude to it; but as it appears to have been issued a short time before St Paul's arrival at Corinth, it may probably be assigned to the ninth or tenth year of Claudius, A. D. 50. (4) It does not seem to have been long enforced; as we find Aquila and Priscilla again at Rome, when St Paul wrote his Epistle to the Romans, within five or six years afterwards.—Ποντικὸν τῷ γένει. See on cc. ii. 9. iv. 36.

προσφάτως. *Lately*; an adverb derived by the grammarians from φάω, so as to mean *recently slain*: but see my note on Rom. II. Ω. 757.—ἐληλυθότα. Acc. sing. m. of ἐληλυθώς, part. perf. of ἔρχομαι.—διατεταχέναι. Inf. perf. act. of διατάσσω.

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VER. 2. 1. What is known of *Aquila* and *Priscilla*? 2. Why would they be included, as Christians, in the edict of Claudius? 3. *What profane author alludes to this edict; and what was its date?* (A. a. v.) 4. Did it continue long in force?

VER. 3. καὶ εἰργάζετο. (1) It was not unusual with St Paul to maintain himself by his own labour. Compare c. xx. 34. 1 Cor. iv. 12. ix. 12. 2 Cor. xi. 9. xii. 13. 1 Thess. ii. 9. 2 Thess. iii. 8. (2) Even the greatest Rabbins did so; and it was considered a disgrace to any Jew who neglected to teach his children some trade. With respect to that exercised by the Apostle, tents, made of skins sewn together, were in constant demand by travellers from want of other accommodation.

ὁμότεχνον. Acc. sing. of adj. ὁμότεχνος, of the same trade; from ὁμός and τέχνη.—σκηνοποιοί. Nom. pl. of σκηνοποιός, -οῦ, a tent-maker, from σκηνή and ποιεῖν.

VER. 5. συνέχετο τῷ πν. (1) Was earnest in spirit. Compare v. 25. infra, and c. xx. 22. The Apostle was quickened in his zeal, by the good report which Silas and Timothy had brought from Thessalonica. See 1 Thess. i. 7. iii. 6. (2) Many prefer λόγῳ, which Griesbach reads for πνεύματι, on the authority of the Alexandrian and some other MSS. Hence also the Vulgate has *instabat verbo*; which marks the reading of Jerome's time.

VER. 6. ἐκτιναζάμενος τὰ ἱμάτια. (1) A symbolical act, of precisely the same import with that of *shaking the dust from the feet*, in c. xiii. 51. Compare Nehem. v. 13.—τὸ αἶμα ὑμῶν κ. τ. λ. (2) Supply τρέπεται. St. Paul's meaning is, *I have done my duty; and the*

VER. 3. 1. Has not St Paul elsewhere mentioned that he was in the habit of maintaining himself by manual labour? 2. Was there any thing undignified in so doing; and was his occupation likely to prove lucrative?

VER. 5. 1. Explain the words συνέχετο τῷ πνεύματι, by parallel expressions, and by referring to the cause of the emotion. 2. Is there not a various reading?

VER. 6. 1. What is the import of the expression ἐκτινάσσειν τὰ ἱμάτια? 2. Explain and illustrate the formula τὸ αἶμα ὑμῶν κ. τ. λ.; and state the Apostle's meaning.

*destruction awaiting you depends upon yourselves.* The form of expression was common both among Jews and heathens. Compare 2 Sam. i. 16. Ezek. xxxiii. 4. Matt. xxvii. 25. Arist. Nub. 39. Ovid. A. A. i. 342.

VER. 7. Ἰούστου. Nothing is known of this *Justus*. He seems to have been a converted proselyte.

μεταβάς. Part. aor. 2 of μεταβαίνω.—συννομοροῦσα. *Adjoining*. Nom. sing. f. part. pr. contr. of συνομορέω, *to be contiguous*; from σύν, ὁμοῦ, and ὅρος.

VER. 8. Κρίσπος. (1) *Crispus* is mentioned as one of the few, whom Paul baptized with his own hands (1 Cor. i. 14.). There is a tradition that he was bishop of Ægina.—ὁ ἀρχισυνάγωγος. (2) See above, on c. xiii. 15. Besides the regulation of the service, *the ruler of the synagogue* had a magisterial authority, which gave him the power of punishing certain minor offences with scourging (c. xxii. 19. xxvi. 11.).

VER. 10. ἐπιθήσεται σοι. *Shall lay hands on you*; subaud. χεῖρας. Compare Gen. xliii. 18. Exod. xxi. 14. LXX. Herod. viii. 27. Xen. Cyr. vii. 1. 11.—τοῦ κακῶσαι σε. Supply ἔνεκα.

VER. 11. ἐκάθισε. (1) *He abode*. Compare Matt. iv. 16. Luke xxiv. 49. In the same way *sedere* is used in Cic. Epist. Fam. xvi. 1.—ἐνιαντὸν καὶ μ. ἔξ. (2) During his stay at Corinth St Paul wrote his two Epistles to the Thessalonians.

VER. 12. Γαλλίωνος δὲ ἀνθ. τῆς Ἀχ. (1) *When Gallio*

VER. 7. Is any thing known of *Justus*?

VER. 8. 1. Who was *Crispus*? 2. Describe the functions of the ἀρχισυνάγωγος. (B. a. 3.)

VER. 10. In what sense, and with what ellipsis, is ἐπιτίθεσθαι here used?

VER. 11. Illustrate the sense of καθίζειν in this verse. 2. What Epistles did St Paul write from Corinth at this time?

VER. 12. 1. State what you know of Gallio. (G. δ. 1.)

received the proconsular government of Achaia. He seems therefore to have arrived during St Paul's abode at Corinth. Gallio was the eldest brother of the philosopher Seneca, having changed his name for that of Junius Gallio, by whom he had been adopted; and his brother frequently speaks of him both with affection and admiration. With reference to the mildness of his temper, he observes that *nemo mortalium uni tam dulcis est quam hic omnibus* (Quæst. Nat. iv. 1.); and he mentions his residence in Achaia in Epist. 104. See Tacit. Ann. xv. 4. (2) If the indifference with which upon this occasion he treated matters of the highest moment, and allowed the assault upon Sosthenes before his very tribunal (v. 17.), were indicative of his easy disposition; it was far more characteristic of carelessness most unpardonable in a man entrusted with the administration of a province. (3) Of the title ἀνθύπατος, and the propriety of its application to Sergius Paulus, see on c. xiii. 7. (4) Nor is the accuracy of St Luke less remarkable in the present instance. In the division of the provinces by Augustus, Achaia belonged to the Senate, but was ceded, at his own request, to Tiberius. Claudius restored it to the Senate; so that it became again proconsular only a few years before St Paul's visit. See Tacit. Ann. i. 76. Suet. Claud. c. 25. (5) Under the Romans, Greece was divided into two provinces:—*Macedonia*, containing Macedon, Illyria, Epirus, and Thessaly; and *Achaia*, comprehending Greece properly so called. See Pausan. vii. 16. This division is distinctly marked in

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2. Does his conduct upon this occasion bear upon the character which has been given of him? 3. Refer to another occasion on which St Paul speaks of an ἀνθύπατος; give the Roman title of this officer; and shew the accuracy of its application in the case cited. (A. δ. vi. G. δ. 1.) 4. Prove that Luke is equally accurate in the present instance. 5. What were the limits of the Roman province of Achaia? (B. α. 3.)



cc. xix. 21. xx. 1, 2. Arrian. Exp. iv. 11. 14. Q. Curt. viii. 5. 7.

VER. 14. κατὰ λόγον ἂν ἦν. ὑμῶν. (1) *It would be reasonable that I should attend to you.* Thus ὁρθῶς καὶ κατὰ λόγον are connected in Artem. Oneir. v. 77; and the verb ἀνέχεσθαι signifies *to pay attention* in Æsch. Epist. 7. (2) Of the construction with a genitive, see Matth. Gr. Gr. §. 356.

ῥαδιούργημα. See above, on c. xiii. 6.

VER. 15. ὄψεσθε αὐτοί. (1) A phrase like the Latin *tu videas*, implying the intention of leaving a party to settle a difficulty by themselves. Compare Matt. xxvii. 4. 24. Soph. Phil. 839. Arrian. Epict. iii. 15. Ter. And. ii. 6. 25. (2) Gallio refused to interfere, as there were several imperial edicts, which allowed to the Jews the free exercise of their religion. See Joseph. Ant. xiv. 10. 23. xvi. 2. xix. 5.

VER. 16. ἀπήλασεν αὐτούς. *Drove away*, or rather, *dismissed them*: for the verb ἀπελαύνειν does not necessarily imply *violence*. Compare Xen. Cyr. iii. 1. 4.

VER. 17. ἐπιλαβόμενοι. See above, on c. xvii. 19.—Σωσθένην τὸν ἀρχ. (1) *Sosthenes*, who is supposed to have succeeded Crispus (ver. 8.) as *ruler of the synagogue*, is mentioned by St Paul as one of his companions in 1 Cor. i. 1. (2) Hence he was probably assaulted by the Greeks, not from their hatred of the Jews, but because

VER. 14. 1. Explain κατὰ λόγον and ἀνέχεσθαι. 2. *What is the grammatical construction of this verb?* (B. a. 3.)

VER. 15. 1. Illustrate the phrase ὄψεσθε αὐτοί. 2. Upon what principle might Gallio palliate his carelessness?

VER. 16. How is ἀπελαύνειν here used?

VER. 17. 1. *Is Sosthenes mentioned elsewhere in the New Testament?* (B. a. 3.) 2. What may have provoked the assault upon him; and with whom does Eusebius class him?

he had embraced Christianity. Eusebius (H. E. i. 12.) says that he was one of the seventy disciples; but this is improbable.

VER. 18. ἀποταξάμενος. (1) *Having taken leave.* By its primary sense the verb ἀποτάσσειν signifies *to set apart*; and thence, in the middle voice, *to renounce*, as in Luke xiv. 33; and with a dative of the person, *to bid farewell*, as in this place. Compare Luke ix. 61. 2 Cor. ii. 13. Joseph. Ant. viii. 13. 7. xx. 10. 2.—*κευράμενος τὴν κεφαλὴν.* (2) At the completion of a vow, the head was shaved, and the hair burnt on the altar at Jerusalem (Numb. vi. 13. sqq.); but a journey to Jerusalem for the purpose was not strictly enforced. (3) From the construction of the passage, the shaving of the head appears to have been the act of *Aquila*, who had probably made the vow in consequence of some signal deliverance either from sickness or danger. See Joseph. B. J. ii. 15. 1. Juv. Sat. xii. 18. Some indeed suppose the vow to have been *St Paul's*; but, while the name of *Priscilla* seems to have been placed before that of *Aquila* with the express view of marking the agreement of *κευράμενος* with the latter, St Paul would scarcely have shorn his head at the commencement of a journey to Jerusalem. Aquila on the other hand was going only to *Ephesus* (v. 19.). He would also be more likely to have made a vow than St Paul, who was opposed to any unnecessary observance of the Mosaic ritual; though, from prudential motives, he was induced to take part in the performance of a Nazaritic vow on a subsequent occasion. See c. xxi. 23.—*Κεγκρεαῖς.* (4) The eastern

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VER. 18. 1. Trace the steps by which ἀποταξάμενος comes, from its primitive signification, to have the meaning you give it in this passage. (G. δ. 1.) 2. What is indicated by shaving the head, as here mentioned? 3. Give reason that the vow was thus completed by *Aquila*, rather than *St Paul*. 4. Where was Cenchrea? (G. δ. 1.)

port of Corinth. See on ver. 1. According to Strabo (VIII. p. 296.), it was situated about 70 stadia, or nine miles, from that city, near a village of the same name.

*προσμείνας.* Part. aor. 1 act. of *προσμένω*.—*ἐξέπλει.* Imperf. 3 sing. contr. of *ἐκπλέω*.—*κειράμενος.* Part. aor. 1 mid. of *κείρω*, *to cut*, or *clip*.

VER. 19. *εἰς Ἐφεσον.* (1) This celebrated city was situated on the western coast of Asia Minor, of which it was the capital, directly opposite the port of *Cenchreæ*, from which the Apostle's voyage across the *Ægean* would thread the *Cyclades*. (2) The splendid temple of *Diana* (c. xix. 27.) was not only regarded as the proudest ornament of *Ephesus*, but as the seventh wonder of the world; and, having been burnt by *Erostratus*, in order to immortalize his name, it was rebuilt at the common expence of all Greece. See *Pausan.* VII. 2. *Plin. N. H.* v. 37. xxxvi. 14. *Liv.* I. 45. *Val. Max.* VIII. 14. The place was much frequented by Jews (*Joseph. Ant.* xiv. 10. 13.); and one of the principal of the early Christian Churches was planted there by *St Paul*.

VER. 21. *ἐορτὴν ποιῆσαι.* (1) A phrase of precisely similar import with *χρόνον ποιεῖν* in ver. 23. See on c. xv. 33. (2) It is not to be understood that *St Paul* considered himself bound by the Jewish law to keep this feast, whichever it might be; but he probably looked for an opportunity of making converts among the vast multitude who would be present at it.—*Θεοῦ θέλοντος.* See *James* iv. 13. sqq.

VER. 22. *ἀναβάς.* *Scil. εἰς Ἱερουσόλυμα.* See on c.

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VER. 19. 1. Give the relative position of *Cenchreæ* and *Ephesus*. (D. γ. 6.). 2. Add a brief account of *Ephesus*.

VER. 21. 1. What is the meaning of the phrase *ποιεῖν ἐορτὴν*? 2. What may have induced *St Paul* to be present at this feast?

VER. 22. How often had *St Paul* been at *Jerusalem* since his conversion?

viii. 14. This was St Paul's fourth visit to the Church at Jerusalem.

VER. 24. Ἀλεξ. τῷ. γ. See on cc. iv. 36. vi. 9.—*λόγιος*. (1) *Eloquent* or *learned*. Compare Herod. ii. 77. iv. 46. Eur. Ion. 602. (2) Apollos is frequently mentioned as a fellow-labourer of St Paul, and a distinguished preacher of the Gospel. See 1 Cor. i. 12. iii. 5. iv. 3. Titus iii. 13.

VER. 25. βάπτισμα Ἰωάννου. Although Apollos had been led by John's preaching and baptism to expect the immediate advent of the Messiah; he was yet to be more fully informed that Jesus was that Messiah. Compare c. xix. 4.

κατηχημένος. Part. perf. p. of κατήχεω, to teach by word of mouth; literally, to speak aloud, from ἤχος.

VER. 27. προτρέψάμενοι. (1) *Exhorting*: as in Xen. Mem. i. 2. 32. It has been doubted whether the exhortation was addressed to Apollos or the disciples. The construction favours perhaps the former supposition; according to which, Apollos was encouraged to persevere in his exertions to propagate the Gospel.—*συνεβάλετο*. (2) *He assisted* or *benefited*; as in Wisd. v. 8. Xen. Cyr. i. 2. 8. (3) By some διὰ τῆς χάριτος is construed with this verb; but πεπιστευκóσι διὰ τ. χ. is far preferable. Compare Eph. ii. 8. 1 Cor. iii. 6.

προτρέψάμενοι. Nom. pl. part. aor. 1 mid. of προτρέπω.—ἀποδέξασθαι. See on c. ii. 41.—συνεβάλετο. Aor. 2 mid. 3 sing. of συμβάλλω.—πεπιστευκóσι. Dat. pl. part. perf. act. of πιστεύω.

VER. 24. 1. What is the import of the epithet *λόγιος*? 2. How is *Apollos* elsewhere spoken of?

VER. 25. To what extent had he been instructed in the religion of Christ?

VER. 27. 1. To whom is the participle *προτρέψάμενοι* to be referred? 2. What does *συμβάλλειν* here signify? 3. How do you connect the words *διὰ τῆς χάριτος*?

VER. 28. τὸν Χριστὸν Ἰησοῦν. Compare c. v. 42.

εὐτόνως. *Intensely, powerfully.* Adv. from εὖ and τείνω, p. m. τέτονα.—διακατηλέγγετο. Imperf. mid. 3 sing. of διακατελέγγω, *to argue strenuously*; and hence *to confute*. The prepositions are intensitive.—δημοσίᾳ. See on c. xvi. 37.

## CHAPTER XIX.

CONTENTS:—*St Paul's abode at Ephesus, vv. 1—12. The exorcists confounded, and magical books burnt, 13—20. Mission of Timothy and Erastus into Macedonia, 21, 22. The riot of Demetrius, 23—41. (A. D. 53—56.).*

VER. 1. τὰ ἀνωτερικὰ μέρη. *Phrygia and Galatia* are so called in respect of Ephesus, whither St Paul had now returned according to his promise. Compare c. xviii. 21. 23.

VER. 2. ἀλλ' οὐδὲ εἰ πνεῦμα ἅγ. ἔστιν. (1) Supply διδόμενον, as by the English Translators in John vii. 39. (2) These disciples must have heard of the Holy Ghost, even from the Baptist's teaching; but they had not heard of its miraculous effusion, or received any spiritual gift. They seem to have been in company with Apollos; and, though Aquila may have instructed them more fully in the faith of Jesus, he was not qualified to impart the gifts of the Spirit. See on c. vii. 14. 17. It is in this sense that πνεῦμα ἅγιον is here used; and so again in ver. 6, where the article merely indicates renewed mention.

VER. 4. Ἰωάννης μὲν ἐβάπτισε κ. τ. λ. See above, on cc. i. 5. iii. 19.

VER. 1. What region is meant by τὰ ἀνωτερικὰ μέρη?

VER. 2. 1. Supply the ellipse in the clause οὐδὲ εἰ πνεῦμα κ. τ. λ. 2. Of what description were these disciples; and in what sense is πνεῦμα ἅγιον here used?

VER. 4. 1. *In what did John's baptism differ from Christ's; and how does μετάνοια differ from μεταμέλεια?* (D. δ. 5.)

VER. 5. ἐβαπτίσθησαν εἰς τὸ ὄν. τ. K. 'I. It will be observed that these disciples were *baptized*, not *re-baptized*, in the name of Jesus: and their previous reception of John's baptism gives no sanction to the *Anabaptists* of modern times, when no parallel case can possibly occur. See Eph. iv 5.

VER. 6. ἐλάλουν γλ. καὶ προεφύττεινον. See above on cc. ii. 4. 17. x. 46.

VER. 8. ἐπαρρήσιάζετο. See above, on c. ii. 29.

VER. 9. ἐσκληρύνοντο. (1) Supply τὴν καρδίαν or τὸν τράχηλον. The verb implies *perverse resistance* to sufficient evidence. Compare c. vii. 51. John xii. 38. sqq. Heb. iii. 8. 13.—τὴν ὁδόν. See above, on c. ix. 2.—Τυράννου. (2) Suidas mentions a Sophist of this name; and probably this person was a Gentile philosopher, though nothing is known of him. When rejected by the Jews, St Paul always turned to the Gentiles. Compare c. xviii. 6.

ἐσκληρύνοντο. Imperf. mid. 3 pl. of σκληρύνω, to *harden*; from σκληρός.—ἡπείθουν. Imperf. 3 pl. of ἀπειθέω.—κακολογοῦντες. Nom pl. contr. part. pr. of κακολογέω, to *speak ill of*, to *calumniate*; from κακός and λέγειν.—ἀποστάς. Part. aor. 2 act. of ἀφίστημι.—ἀφώρισε. Aor. 1 act. 3 sing. of ἀφορίζω, to *draw off*.—σχολῇ. Dat. sing. of σχολή,—ῆς, *leisure*. Hence a *school*, where persons attend *at leisure* to their instructions. This use of the word is chiefly found in the later writers.

VER. 10. ἔτη δύο. In these *two years*, the *three months* before mentioned (ver. 8.) are not included; and in order to make up the *three years* (c. xx. 31.), which St Paul now spent in Asia, another nine months must

VER. 5. Does the baptism of these disciples afford any sanction to the practice of the *Anabaptists*?

VER. 8. Give the derivation of παρρήσιάζεσθαι. (B. γ. 3.).

VER. 9. 1. Explain, by supplying the ellipsis, the verb ἐσκληρύνοντο. 2. Is any thing known of the *Tyrannus* here mentioned?

VER. 10. How long did St Paul now remain in Asia?

be added, during which he probably revisited Corinth and Crete.

VER. 11. οὐ τὰς τυχοῦσας. *Extraordinary*: and so again in c. xxviii. 2. The expression is purely classical. Thus Moses is called οὐκ ὁ τυχὼν ἀνὴρ in Longin. Subl. c. 9. Compare also Soph. Œd. T. 393. Xen. Mem. i. 5. 6. III. 9. 10. Plat. Apol. Socr. c. 1. Diod. Sic. II. 141. Ælian. V. H. VI. 12.

VER. 12. σουδάρια ἢ σιμικίνθια. *Handkerchiefs or aprons*. These words, like κολωνία in c. xvi. 12, are of Latin origin. The former, *sudarium*, which denotes properly *id quo sudor detergitur*, as a *naphin* or *towel*, is found also in Luke xix. 20. John xi. 44. xx. 7. The latter, *semicinctium*, from *semi* and *cingere*, as *going half way round the body*, occurs in this place only.

ἀσθενοῦντας. See above, on c. ix. 37.—χρῶς. Gen. sing. of χρῶς, *the human body*.

VER. 13. περιερχομένων. (1) *Strolling from place to place; vagabond*. In Aristoph. Eq. 1139. the verb περιέρχεσθαι signifies *to circumvent, to cheat*; but here it seems rather to designate a wandering mode of life. Compare 1 Tim. v. 13. Hebr. xi. 37. (2) The *exorcists* were persons who went about pretending to cast out devils by means of charms and incantations, and by abjuring them in the name of the God of Abraham. Justin Martyr, Tertullian, and other Fathers frequently allude to them; and Josephus (Ant. VIII. 2. 5.) states that they derived their art from Solomon. They are also recognized in Matt. xii. 27. Luke xi. 19.

VER. 11. Illustrate the expression οὐχ ὁ τυχὼν.

VER. 12. Derive and explain σουδάρια and σιμικίνθια. (A. δ. VI. B. γ. 4. E. γ. 4.).

VER. 13. 1. What does περιέρχεσθαι here signify? 2. Who were these *Exorcists*?

ἐπεχείρησαν. Aor. 1 act. 3 sing. of ἐπιχειρέω, *to attempt*; from χεῖρ.—ὀρκίζομεν. Pres. 1 pl. of ὀρκίζω, *to adjure*; and so *to charge solemnly*, as in the name of *God* or *Christ*. The accusative following is generally governed by a preposition, as in Xen. Symp. iv. 10; but compare Mark v. 7. 1 Thess. v. 27. Hence is derived ἐξορκιστής, *an exorcist*.

VER. 14. ἀρχιερέως. A chief of one of the 24 sacerdotal courses. See on c. v. 24.

VER. 15. τὸ πνεῦμα τ. π. εἶπε. (1) The reality of the possession is here clearly marked by distinct acts of the dæmon and the man possessed: and a like distinction is observable in all the cases of ejection recorded in the Gospels. (2) For examples, see Matt. xii. 22. sqq. Luke x. 17. sqq. xi. 14. sqq. xiii. 11. sqq.—τὸν Ἰησοῦν γινώσκω, κ. τ. λ. A formula, not implying *ignorance*, but *rebuking presumption*. Thus Irenæus:—σὺ δέ τις εἶ; οὐ γινώσκω σέ. (3) Compare also c. xi. 17. Arrian. Epict. iii. 1.

ἀποκριθέν. Nom. sing. n. part. aor. 1 pass. of ἀποκρίνω.—(Vers. 16.) κατακυριεύσας. Part. aor. 1 act. of κατακυριεύω, *to obtain the mastery over*; from κύριος.—τετραυματισμένους. Acc. pl. part. perf. p. of τραυματίζω, *to wound*; from τραῦμα. (Vers. 17.) ἐπέπεσε. Aor. 2 act. 3 sing. of ἐπιπίπτω.—ἐμεγαλύνετο. Imperf. pass. 3 sing. of μεγαλύνω, *to magnify*; from μέγας. This verb is commonly used with reference to the Deity. Compare Luke i. 46.

VER. 19. τὰ περίεργα. (1) *Magic*. Properly the adjective περίεργος signifies *a curious or inquisitive person* (1 Tim. v. 13.); and thence *one who practiced magical arts*, as in Aristæn. Ep. ii. 18. Compare Plat. Apol. Socr. c. 3. In the same sense *curiosus* is used in Hor. Epod. xvii. 77. Catull. vii. 11.—ταῖς βίβλους. (2) *Ephesus*

VER. 14. In what sense was *Sceva* an ἀρχιερεύς?

VER. 15. 1. How does this case prove the reality of dæmonical possession? 2. *Mention some of the instances of these possessions recorded in the Gospels.* (E. γ. 4.). 3. Give the import of the expression τὸν Ἰησοῦν γινώσκω, κ. τ. λ.

VER. 19. 1. Explain and illustrate the term περίεργα. 2. With what celebrated magical characters do you identify the books here mentioned?



was a very hot-bed of *magicians*; and doubtless these *books* contained treatises upon the preparation and efficacy of charms and incantations, and more particularly of those connected with the celebrated 'Εφέσια γράμματα, which were inscribed on amulets, worn about the person as preventives of misfortune, disease, and the influence of evil spirits. See Plutarch. Symp. vii. 5. Athen. Deipn. xii.—συνεψήφισαν τὰς τ. αὐτῶν. (3) *They calculated their cost.* From ψῆφος, a *calculus* or *pebble*, used by the antients in reckoning, the verb συμψηφίζειν signifies *to compute by adding together.* (4) Reckoning by the Roman *denarius*, the value of the books burnt would amount to something more than £1650 sterling.

συνενέγκαντες. Nom. pl. part. aor. 1 act. of συμφέρω, *to bring together.*—κατέκαυον. Imperf. 3 pl. of κατακαίω, *to burn*; fut. 1. κατακαύσω.

VER. 21. ἔθετο ἐν τῷ πνεύματι. *Purposed in his spirit*; i. e. *mentally determined.* See on c. v. 3. (1) St Paul speaks of this purpose in Rom. i. 13. xv. 24, 25. It was not however realized according to his own intentions. He went indeed to Rome; but he went thither as a prisoner.—Μακεδονίαν καὶ Ἀχαΐαν. See above on c. xviii. 12. (2) The object of St Paul's intended visit to Greece was probably to make a collection for the poor of Jerusalem; and Erastus was sent forward with Timothy to hasten the contributions. Compare 1 Cor. xvi. 4. sqq. 2 Cor. viii. ix. (3) This *Erastus* was chamberlain of Corinth (Rom. xvi. 23.); and St Paul found him in that city, when he visited it on his second journey to Rome. See 2 Tim. iv. 20.

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3. *Explain the passage συνεψήφισαν τὰς τιμὰς αὐτῶν, κ. τ. λ. (B. γ. 3.).* 4. What was the value of the books destroyed; and by what computation?

VER. 21. 1. Did St Paul realize his purpose of seeing Rome? 2. What was the object of his intended visit to Greece; and why did Erastus and Timothy precede him? 3. Who was *Erastus*?

VER. 22. ἐπέσχε χρόνον. That is, ἐπέσχε ἑαυτὸν κατὰ πολὺν χρόνον. Compare Herod. vii. 123. viii. 112. Xen. Cyr. iv. 17. 2.

VER. 24. ἀργυροκόπος. (1) From ἄργυρος and κύπτω, *to beat*, this word signifies either *a coiner* (Jerem. vi. 29.), or generally a *silversmith*. Doubtless *medals* representing the image and temple of Diana were struck at Ephesus; but the latter sense is here clearly marked by the context. (2) The trade of Demetrius was that of making ναοὺς ἀργυροῦς, or small *silver shrines*, enclosing a statue of the goddess, which were carried about the person as an amulet. They seem to have been models of the celebrated Temple; of which see above, on c. xviii. 19. Shrines of a similar description, made of gold, silver, or even of wood, are mentioned by other writers. See Herod. iv. 108. Dion. Hal. xl. 18. Amm. Marc. xxii. 13.—τοῖς τεχνίταις. (3) *Artificers* or *designers*, employed by Demetrius; as distinguished from ἔργαται, *operatives* or *workmen*, who made the shrines.—ἐργασίαν. See above, on c. xvi. 16; and compare the use of the word in the next verse.

VER. 27. μέρος. (1) *A trade or occupation*; as in Xen. Anab. vii. 6. 25. (2) The construction, which is somewhat involved, should be thus ordered:—οὐ μόνον δὲ τοῦτο τὸ μέρος ἡμῖν (for ἡμῶν) κινδυνεύει κ. τ. λ. Before μέλλειν supply ὥστε.—εἰς ἀπελεγμὸν. (3) *Into disgrace or disrepute*. Properly the noun implies *refutation*; from ἐλέγχω.

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VER. 22. Supply the double ellipsis with ἐπέσχε χρόνον.

VER. 24. 1. *Derive and explain* ἀργυροκόπος. (C. β. 5.). 2. What do you understand by these ναοὺς Ἀρτέμιδος; and for what purpose were they made? 3. Distinguish between τεχνίται and ἔργαται.

VER. 27. 1. How is μέρος here used? 2. What is the construction of the entire passage? 3. *Derive and explain* ἀπελεγμός. (C. β. 5.).

λογισθῆναι. Infin. aor. 1 pass. of λογίζω, to account, to estimate.—καθαίρεισθαι. Infin. pr. p. of καθαίρειν.

VER. 28. μεγάλη ἡ Ἄρτ. Ἐφ. This was doubtless the usual exclamation of the votaries of the Ephesian goddess. Xen. Eph. c. 1. ὁμνύω τὴν πάτριον ἡμῖν θεὸν, τὴν μεγάλην Ἐφεσίῳ Ἄρτεμιν.

VER. 29. εἰς τὸ θέατρον. (1) See above, on c. xii. 20. Compare also Joseph. Ant. vii. 3. 3. Juv. Sat. x. 128. Val. Max. ii. 2. 5. Philostr. V. Apol. iv. 10.—Γάϊον. (2) This was probably the person, whom St Paul baptized at Corinth, with whom he lodged during his stay in that city, and of whose hospitality he speaks as extending to the whole Christian community. See Rom. xvi. 23. 1 Cor. i. 14. He is clearly not to be identified with the native of Derbe, mentioned in c. xx. 24; and of whom nothing more is known than that he accompanied St Paul on his last journey to Jerusalem. *Aristarchus* was a native of Thessalonica, who was among those who were with the Apostle, when he was sent as a prisoner to Rome. See cc. xx. 4. xxvii. 2. Col. iv. 10. Philem. 24. He is said to have been beheaded with him under Nero.

συγχύσεως. Gen. of σύγχυσις, confusion, uproar; from συγχέω.—συνεκδήμους. Acc. pl. of συνέκδημος, a fellow-traveller; or more properly, one who has left his own country in company with another; from σύν and ἐκδημέω. Compare 2 Cor. v. 6.

VER. 30. εἰς τὸν δῆμον. See above, on c. xvii. 8. εἶων. Imperf. 3 pl. contr. of εἶώω.

VER. 31. Ἀσιαρχῶν. (1) *Asiarchs*. They were appointed by the several Asiatic states to preside over the

VER. 28. Shew that the popular cry, μεγάλη ἡ Ἄρτεμις Ἐφεσίῳ, is accurately represented by St Luke.

VER. 29. 1. Why did the mob repair to the Theatre? 2. Who were *Gaius* and *Aristarchus*?

VER. 31. 1. Who were the *Asiarchs*? (C. β. 5.).

public games celebrated in honour of the gods; and hence, when Polycarp was seized at Smyrna, *Philip the Asiarch* was urged to let out a lion upon him. The same officers were called *Cypriarchs*, *Syriarchs*, &c. according to the district in which their functions were exercised. (2) It is not known whether St Paul encountered the infuriated populace on this occasion; but there is every reason to believe that he was exposed to wild beasts in the circus during his abode at Ephesus. Compare 1 Cor. xv. 32. 2 Cor. i. 8. 2 Tim. iv. 17.—*μη δουναι εαυτον*. (3) *Not to commit himself*, i. e. not to venture; as in Diod. Sic. v. 59. Joseph. Ant. xv. 11. So in Latin, Cic. Verr. iii. 19. *Populo se ac coronæ daturum*.

VER. 33. Ἀλέξανδρον. Probably the *coppersmith*, mentioned in 2 Tim. iv. 14, from whom St Paul experienced much injury. See also 1 Tim. i. 20. He seems to have been *thrust forward* by the Jews as their spokesman; and in order that they might not, from their known hatred of idolatry, be confounded with the Christians, and share their danger.—*κατασείσας τὴν χεῖρα*. See above, on c. xii. 17.

*προεβίβασαν*. Aor. 1 act. 3 pl. of *προβιβάζω*.—*ἀπολογεῖσθαι*. Infm. pr. pass. contr. of *ἀπολογέομαι*, *to make a defence or apology*; from *ἀπό* and *λόγος*.

VER. 35. καταστείλας. (1) *Having appeased* or *quieted*. The verb *καταστέλλειν* is commonly used of quelling a tumult; as in Joseph. Ant. i. 1. 2. τοῦ θορύβου κατασταλέντος.—ὁ γραμματεὺς. (2) A letter of

2. Did St Paul venture into the theatre; and, if not, was he at any other time in similar danger during his stay at Ephesus?  
3. Explain and illustrate the phrase *δουναι εαυτον*.

VER. 33. With whom may this *Alexander* be identified; and for what purpose was he put forward by the Jews?

VER. 35. 1. *Explain καταστείλας*. (C. δ. 4. D. α. 8.). 2. What officer may be meant by ὁ γραμματεὺς; and what reasons are there for supposing his functions to have been religious?

Apollonius (Epist. 32.) is addressed Ἐφεσίων γραμματεῦσι; which implies that there was more than one such officer. They probably had the care of the public records (γράμματα). The functions of the magistrate here intended, however, have been thought to be of a religious nature, connected with the worship of Apollo; in which case his influence would doubtless have carried great weight on this occasion. There is a coin extant which strongly corroborates this supposition.—τις γὰρ ἐστὶν κ. τ. λ. (3) The particle γὰρ is here elliptical, as frequently at the beginning of a speech; and the omission may be thus supplied:—*This uproar is needless*; for &c. See my note on Hom. Il. A. 123; and compare c. xvi. 37. νεωκόρον. (4) Properly *one who sweeps a temple* (ἀπὸ τοῦ νεὼ κορεῖν); and thence generally one whose office it was to keep a temple in order and repair, as the Latin *ædilitus*. As applied to cities, it seems to mark them as guardians of the temple of some particular deity, whose protection they enjoyed. See Xen. Anab. v. 37. Joseph. B. J. v. 9. 4. Some coins are extant, on which the epithet is applied to the Ephesians, with reference to the games celebrated by them in honour of Diana.—Διοπετοῦς. (5) *The statue which fell down from Jupiter* (ἐκ Διὸς πεσόντος): *subaud.* ἀγάλματος. (6) The allusion is, in all probability, to the image of the goddess which Pliny (N. H. xvi. 40.) describes as *vitigineum et nunquam mutatum septies restituto templo*; though he does not say that it *fell from heaven*. This superstition however prevailed with respect to many images of the gods. See Eur. Iph. T. 87. 977. 1384. Dion. Hal. ii. 71. Herodian i. 35. Ovid. Fast. iii. 373. Cic. Verr. v. 72.

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3. Point out the elliptical use of the particle γὰρ. 4. Give the derivation and peculiar meaning of νεωκόρος. (C. δ. 4. D. α. 8.). 5. Explain Διοπετοῦς. (C. δ. 4.). 6. What image may be probably meant; and are any instances of similar superstition on record?

(Vers. 36.) ἀναντιρρήτων. Gen. pl. of adj. ἀναντιρρήτος, indisputable. See on c. x. 29.—δέον ἐστίν. Part. with auxiliary verb, for δεῖ.—κατεσταλμένους. Acc. pl. m. part. perf. p. of καταστέλλω.—προπετές. Acc. sing. n. of adj. προπετής, hasty, precipitate. Hesych. προπίπτων πρὸ τοῦ λογισμοῦ.

(Vers. 37.) ἱεροσύλους. Acc. pl. of ἱερόσυλος, sacrilegious; from ἱερόν, a temple, and συλάω, to rob.

VER. 38. ἀγόραιοι ἄγονται. (1) *Court days are appointed*; subaud. ἡμέραι. So in Joseph. Ant. xiv. 10. 21. ἄγειν τὸν ἀγόραιον. See above on c. xvii. 5.—ἀνθύπατοι. (2) See on c. xiii. 7. (3) As there would be but one *proconsul* at Ephesus, the plural may be used to designate the *proconsular office* generally; though it has been suggested that *Celer* and *Ælius* were now acting as *Cæsaris procuratores*, for the province of Asia, to whom the plural would properly apply. See Tacit. Ann. xiii. 1.

ἐγκαλείτωσαν. Imper. pr. act. 3 pl. contr. of ἐγκαλέω, to summon, indite, or arraign. A judicial term.

VER. 39. ἐν τῇ ἐννόμῳ ἐκκλησίᾳ. *In the legally-constituted assembly*; i. e. in one of the courts which were regularly held, for the settlement of private grievances, three or four times in every month. The article is therefore definite.

VER. 40. συστροφῆς. See below, on c. xxiii. 12.—There was a Roman law, by which *cætum et concursum facere capitale erat*. See Senec. de Controv. III. 8. Liv. xxxvi. 25.

VER. 41. ἀπέλυσε τὴν ἐκκλησίαν. *Dismissed the assembly*. Compare Arist. Acharn. 172. Eccles. 377.

VER. 38. 1. *Explain the phrase ἀγόραιοι ἄγονται. Why not ἀγοραῖοι?* (C. δ. 4.). 2. *Explain ἀνθύπατος.* (Ibid.). 3. *Account for the use of the plural number.*

VER. 39. *What is meant by τῇ ἐννόμῳ ἐκκλησίᾳ?*

VER. 40. *To what law were rioters amenable?*

VER. 41. *Illustrate the phrase ἀπολύειν τὴν ἐκκλησίαν.*

## CHAPTER XX.

CONTENTS : — *St Paul, having passed through Macedonia into Achaia, returns by Philippi to Troas, vv. 1—6. Eutychus restored to life, 7—12. Continuing his journey by Assos, Mitylene, Chios, and Trogyllium, the Apostle arrives at Miletus, where he receives a deputation from the Church of Ephesus, 13—17. His affectionate address to the Ephesian elders, 18—38. (A. D. 55.).*

VER. 1. μετὰ τὸ π. τὸν θ. See on c. i. 3.

VER. 2. Ἑλλάδα. The same as *Achaia* in c. xix. 21. See on c. xviii. 12.

VER. 3. ποιήσας μῆνας τρεῖς. The *nominative absolute* is here used instead of the *dative*. See on c. vii. 40; and for the use of ποιεῖν, in the sense of διαρπίζειν, on c. xv. 33. (1) It was at Corinth that St Paul chiefly remained during the three months here mentioned; and, besides the ordinary work of his ministry, he thence wrote his Epistle to the Romans. (2) Previous to his arrival in this city, he bent his course in a different direction from the route of his former journey, when he travelled from Philippi to Beroëa; and traversed the northern districts of Macedonia as far as *Illyricum*. This appears from Rom. xv. 19; and the statement there made constitutes one of those *undesigned coincidences* between the Acts and St Paul's Epistles, which so strikingly confirm the truth of his history.—ἀνάγεσθαι. See on c. xiii. 13.

VER. 4. Σώπατρος Βεροιαῖος, κ. τ. λ. *Sopater was*

VER. 2. What country is here meant by τὴν Ἑλλάδα?

VER. 3. 1. In what city did St Paul spend the *three months* here mentioned; and how was he occupied? 2. How far, and in what direction, had he previously travelled; and whence is his route ascertained?

VER. 4. Give some account of the several persons mentioned in this verse.

probably the same person as *Sosipater*, whom St Paul calls his kinsman in 2 Rom. xvi. 21. Of *Aristarchus* and *Gaius*, see on c. xix. 29; and of *Timothy*, on c. xvi. 1. *Secundus* is not elsewhere mentioned. *Tychicus* accompanied St Paul to Rome. He stood high in the Apostle's confidence and affection, and was the bearer of the Epistles to the *Ephesians* and *Colossians*. See c. xxvii. 2. Eph. vi. 21. Col. iv. 7. 2 Tim. iv. 12. Tit. iii. 12. *Trophimus*, who, as well as Tychicus, is here called an *Asiatic*, was a native of Ephesus (c. xxi. 29.). He seems to have been much in St Paul's company; who, when he wrote his second Epistle to Timothy, had left him at Miletum sick. See 2 Tim. iv. 20.

*συνείπερο*. Imperf. 3 sing. of *συνέπομαι*, to follow in company, to attend: as in Thucyd. i. 60.

VER. 5. *ἡμᾶς*. From the resumption of the first person plural, it should seem that St Luke, who had remained at Philippi when Paul first visited Macedonia (c. xvi. 17.), rejoined him at that place.

VER. 6. *ἡμέρας τῶν ἀζύμων*. See above on c. xii. 3.

*ἐξεπλεύσαμεν*. Aor. 1 act. 1 pl. of *ἐκπλέω*, fut. 1. *ἐκπλεύσω*.—*διετρίψαμεν*. Aor. 1 act. 1 pl. of *διατρίβω*.

VER. 7. *τῇ μιᾷ τῶν σαββάτων*. (1) *On the first day of the week*. Supply *ἡμέρα*. The cardinal number *μία*, by a common Hebrew idiom, is here put for the ordinal *πρώτη*. Compare Exod. xl. 2. Levit. xxiii. 24. Deut. i. 3. Hagg. i. 2. Matt. xxviii. 1. The same usage is occasionally found in Greek and Latin; as in Diod. Sic. iii. 16. *μῆας Ὀλυμπιάδος*. Cic. Senect. c. 5. *Uno et octogesimo anno*. See also on c. xiii. 14. (2) It may be

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VER. 5. What is the inference deducible from the change of person here introduced?

VER. 7. Explain and illustrate the expression *ἡ μία τῶν σαββάτων*. 2. What evidence is there of the early adoption of the *first day of the week* as the Christian Sabbath?



remarked that the first day of the week is very early noticed as the Christian sabbath. See 1 Cor. xvi. 2. Rev. i. 10. Justin. M. Apol. i. c. 67. Tertull. Apol. c. 16.—κλάσαι ἄρτον. See above, on c. ii. 42.

συνηγμένων. Gen. pl. part. perf. pass. of συνάγω. Gen. abs.—ἐξίνααι. Infm. pr. of ἐξείμι.—μεσονυκτίου. Gen. of μεσονύκτιον, *midnight*; from μέσος and νύξ.

VER. 9. ἐπὶ τῆς θυρίδος. (1) *At the window*; which admitted both light and air. Thus Athen. Deip. xv. ἀμέρα καὶ ἤδη τὸ φῶς διὰ τὰς θυρίδας οὐκ εἰσορῆς. The article shews that the ὑπερῶν had only one.—καταφερόμενος ὑπνῷ βάθει. (2) *Overpowered by deep sleep*. This verb is so used either with or without ὕπνος, and hence the noun καταφορά denotes *a deep sleep* in Gen. ii. 21. LXX. Compare Plutarch. Adulat. c. 46. Joseph. Ant. i. 6. 3. It will be observed that two distinct periods in the progress of sleep are indicated by the different tenses employed.—ἀπὸ τοῦ τριστέγου. (3) *From the third story*. An old glossary explains *tabulata tertia* by *tristega* in Juv. Sat. III. 199.

κατενεχθείς. Part. aor. 1 pass. of καταφέρω.—ἔπεσεν. Aor. 2 act. 3 sing. of πίπτω.—ἤρθη. Aor. 1 pass. 3 sing. of αἶρω.

VER. 10. ἐπέπεσεν ἐπ' αὐτῷ. (1) *As did Elijah and Elisha on similar occasions*. Compare 1 Kings xvii. 21. 2 Kings iv. 34.—ἡ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν. (2) This expression cannot imply that Eutychus had merely swooned, since νεκρὸς in the preceding verse plainly asserts that he was *dead*. It announces in a tone, which shrinks from any appearance of ostentation, his imme-

VER. 9. 1. What is meant by *θυρίς*; and what does the article imply? 2. Explain and illustrate the phrase *καταφερόσθαι ὑπνῷ*, and assign a reason for the different tenses employed. 3. What is the meaning of *τριστέγον*?

VER. 10. 1. Does St Paul's *falling on the body* of Eutychus remind you of any similar incidents in the Old Testament? 2. What is implied in the expression *ἡ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν*?

diate restoration to life; and may be aptly compared with the words of our Lord in Matt. ix. 24.

VER. 11. γενσάμενος. See above, on c. x. 10.—ἐφ' ἱκανόν. Supply χρόνον, and compare Luke viii. 27.—ἄχρις αὐγῆς. Supply τῆς ἡμέρας, as in Polyæn. c. 4. κατὰ τὴν πρώτην αὐγὴν τῆς ἡμέρας. The ellipsis occurs also in Eur. Hec. 1154. Arist. Thesm. 507.

VER. 13. τὸ πλοῖον. (1) The insertion of the article indicates the same ship in which they had sailed from *Philippi*. (2) Of the places which lay in St Paul's route, *Assos*, a maritime city of Mysia on the *Ægean* sea, called also *Apollonia*, was situated about 9 miles below Troas. See Plin. N. H. v. 30. xxxvi. 17. *Mitylene*, the capital of the island of *Lesbos*, now called *Castro*, was celebrated, not only for its architectural magnificence, but as the birth-place of *Sappho* and *Alcæus*. See Cic. de Leg. Agr. c. 16. The island of *Chios*, famous for its wines, and one of the claimants for the honour of giving birth to Homer, lay between *Lesbos* and *Samos*; and this latter island was the birth-place of Pythagoras. See also on c. xvi. 11. *Trogyllium* was a promontory on the western coast of Asia Minor, opposite Samos. *Miletus*, or *Miletum*, was the antient capital of Ionia, and a sea-port of considerable importance. It was about 25 miles from Ephesus. Thales and Anaximander were born there.—οὕτω γὰρ ἦν διατεταγμένος. (3) *For so he had arranged*. Passive for active. See above, on c. viii. 14.—πεζεύειν. (4) *To go by land*. Properly, to go on foot; but, as opposed to ἐπὶ τὸ πλοῖον, the above sense is confirmed by Matt. xiv. 13. So Cic. Epist.

VER. 11. Supply the ellipses in this verse.

VER. 13. 1. Account for the insertion of the article before πλοῖον. 2. Shew the relative positions of the places mentioned in this and the following verses. (C. γ. 4.). 3. How is διατεταγμένος here used? 4. What is the import of the verb πεζεύειν?

Att. III. 8. *Classe et pedibus venire.* (5) Various motives, all equally uncertain, have been assigned for St Paul's going to Assos *by land*. It was the shortest route; and this perhaps will furnish a sufficient reason for preferring it.

VER. 15. τῇ ἐπιούσῃ. Supply ἡμέρᾳ. (1) This ellipsis, which occurs twice in this verse, with τῇ ἐτέρᾳ and τῇ ἐχομένῃ, is so constant an idiom as scarcely to require notice. The verb ἔχεσθαι, in the passive, signifies *to be holden by*; and thus *to be connected with*, as in Heb. vi. 9. Hence, in reference to *place*, the participle ἐχόμενος denotes *adjoining*, as in Mark i. 13; and here, of *time*, the day *next following*. So again in c. xxi. 26.—παρεβάλομεν. (2) *We touched*; or, more properly, *we brought the ship close*. In this nautical sense, τὴν ναῦν, though more commonly omitted, is supplied in Thucyd. III. 32.

VER. 16. ἔσπευδε. *He hastened*, i. e. he was anxious. Not only did the Apostle wish to preach the Gospel to the multitudes who would flock to Jerusalem at the feast; but he was desirous of defending himself against his accusers (c. xxi. 21.), and of paying over the alms and offerings with which he was entrusted for the relief of the poor Christians of Judæa (c. xxiv. 17.).

παραπλεῦσαι. Infin. aor. 1 act. of παραπλέω, *to sail past or beyond*.—χρονοτριβῆσαι. Infin. aor. 1 act. of χρονοτριβέω, *to spend time*; from χρόνος and τρίβω.

VER. 20. ὑπεστειλάμην. *I kept back*. Properly ὑποστέλλειν signifies *to draw back*; and, in the middle

5. What may have been St Paul's motive for going by land?

VER. 15. 1. Supply the ellipsis with τῇ ἐχομένῃ; and trace out the signification in which this participle is here used. 2. Explain the nautical import of παραβάλλειν.

VER. 16. Why was St Paul anxious to reach Jerusalem by the feast of Pentecost?

VER. 20. Explain and illustrate the meaning of the verb ὑπεστέλλεσθαι.

voice, to draw oneself back, as through fear. Hence to decline or refrain, as in ver. 27; or transitively, as in this place, to suppress or withhold. Compare Gal. ii. 12. Hebr. x. 38. Joseph. B. J. i. 26. 2.—τοῦ μὴ ἀναγγεῖλαι. See above, on c. x. 47.

VER. 22. δεδεμένος τῷ πν. Bound, i. e. resolved, in my mind. Compare cc. xviii. 5. xix. 21.

VER. 23. πλὴν ὅτι τὸ πνεῦμα κ. τ. λ. Compare c. xxi. 4. 11, 12. In Rom. xv. 30. St Paul entreats the prayers of the Christians for his deliverance from those dangers, of which he was thus forewarned.

VER. 24. οὐδένος λόγον π. (1) I make account of nothing. A phrase implying unconcern about any matter or event. Herod. viii. 13. ονείρου μὲν τούτου οὐδένα λόγον ἐποιέετο. Compare Theocr. Id. iii. 33.—τελειῶσαι τὸν δρόμον. (2) An allusion to the race-course: and, in like manner, life is compared to a race in 1 Cor. ix. 24. Hebr. xii. 1. 2 Tim. iv. 7. See also on c. xiii. 25.

τιμίαν. Acc. sing. f. of the adj. τίμιος, -α, -ον, valuable, precious; from τίμη.—τελειῶσαι. Inf. aor. 1 act. of τελειώω, to finish, to accomplish; from τέλος.

VER. 25. οὐπέτι ὄψεσθε κ. τ. λ. It is most probable that St Paul visited Ephesus again in a subsequent period of his ministry. See 1 Tim. iii. 14. Doubtless therefore he is here calculating a human probability, suggested by the dangers which awaited him; and not speaking under the influence of prophetic inspiration. Some, indeed, lay a stress on πάντες, as if he were

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VER. 23. Does St Paul allude elsewhere to the perils which awaited him at Jerusalem?

VER. 24. 1. Give the meaning of the phrase οὐδένος λόγον ποιῆσαι. 2. What is the allusion contained in the expression τελειῶσαι τὸν δρόμον?

VER. 25. Is it not probable that St Paul was again at Ephesus subsequently to this address?

observing that some of the presbyters, then present, would be dead, when he returned there after his imprisonment at Rome ; but the natural sense of the words is clearly the best. Compare ver. 38. *infra*.

VER. 26. καθαρὸς ἐγὼ ἀπὸ τ. αἵμ. π. Compare c. xviii. 6. The construction of καθαρὸς, followed by ἀπὸ, has been taken for a Hebraism ; but, though less frequent, it occurs also in classical Greek. See Matt. Gr. Gr. §. 329.

VER. 28. ἐπισκόπους. *Overseers*. (1) It will be observed that the same persons are called πρεσβύτεροι in ver. 17. *supra*. (2) During the Apostolic age both terms were applied to the same class of ministers ; but in the succeeding ages of the Church, in order that the name of *Apostles* might belong exclusively to those inspired teachers who were commissioned by Christ himself, the title of ἐπίσκοπος was transferred to the highest order of the Christian ministry ; so that the three orders of *bishops, priests, and deacons* of the present day coincide with the *Apostles, presbyters, and deacons* of former times.—τοῦ Θεοῦ. (3) This is unquestionably the true reading ; and the context is thus not only decisive with respect to the *divinity* of Christ, but with respect to the union of the divine and human natures in his person. There are no less than six variations of the text ; but all of them are far more readily deduced from the received reading, than this from any of them.—περιποιήσατο. (4) *He purchased*. This verb, according to the true

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VER. 26. How do you explain the construction of καθαρὸς in this passage ?

VER. 28. 1. *Under what name have the persons here called ἐπίσκοποι been previously spoken of?* (G. γ. 1.) 2. How do you explain the double title ? 3. Whence do you infer that τοῦ Θεοῦ is the true reading ; and what great doctrines are thus confirmed ? 4. Give the exact force of the verb περιποιήσθαι ; and illustrate the meaning of the passage.

import of the middle voice, signifies *to make one's own by purchase*; as in Gen. xxxi. 18. 1 Chron. xxix. 3. Lxx. Thucyd. i. 15. Xen. Mem. ii. 7. 3. Hence with reference to the doctrine of the *Atonement*, plainly recognized in this passage, Christians are called λαὸς εἰς περιποίησιν, in 1 Pet. ii. 9.

VER. 29. μετὰ τὴν ἄφιξίν μου. (1) *After my departure*. More commonly the word signifies *an arrival*; but it has the sense of this passage in Herod. ix. 17. Dion. Hal. x. 8. Perhaps the Apostle may have meant *his death*.—λύκοι. (2) *False teachers* are so designated in Matt. vii. 15. St Paul doubtless adverts to such as *Phygellus* and *Hermogenes* (2 Tim. i. 15.), and to the rise of the Gnostic and other heresies.

εἰσελεύσονται. Fut. 3 pl. of v. irr. εἰσέρχομαι.—βαρεῖς. Nom. pl. contr. of adj. βαρὺς, *heavy*; and hence *grievous, oppressive*.

VER. 30. διεστραμμένα. *Perverse or distorted doctrines*. So Arrian. Epict. i. 29. διεστραμμένα δόγματα. Compare c. xiii. 10. Matt. xvii. 17.

VER. 31. τριετίαν. See above, on c. xix. 31.

VER. 32. ἐποικοδομῆσαι. See above, on c. ix. 31.

VER. 34. τοῖς οὖσι μετ' ἐμοῦ. (1) For ταῖς χρεαίαις τῶν ὄντων μετ' ἐμοῦ. Similar instances of abbreviation occur in Luke xiii. 1. 2 Pet. i. 1. Jude 7. Rev. ix. 7. xiii. 11. Compare also Hom. Il. P. 51.—ὑπηρετήσαν αἱ χεῖρες αὐταί. (2) See on cc. v. 22. xviii. 3.

VER. 35. πάντα ὑπέδειξα ὑμῖν. (1) For κατὰ πάντα

VER. 29. 1. What meaning do you here affix to the word ἄφιξις? 2. How is the term λύκοι here applied, and to what does St Paul's prediction allude?

VER. 30. How do you explain the participle διεστραμμένα?

VER. 34. 1. For what is τοῖς οὖσι μετ' ἐμοῦ put; and are such abbreviations frequent? 2. Explain ὑπηρετήσαν αἱ χεῖρες αὐταί, and derive ὑπηρετεῖν. (G. γ. 1.)

VER. 35. 1. Give the meaning of the clause πάντα ὑπέδειξα ὑμῖν.

ὑμῖν ὑπόδειγμα ἔδωκα. Compare John xiii. 15.—μακάριόν ἐστι κ. τ. λ. (2) This saying of our Lord is one of ἔπεα ἄγραφα (John xxi. 25.), which are not recorded in the Gospels. In substance it will be found in Matt. xvii. 24. Luke xiv. 12. vi. 9. xviii. 2. (3) The following parallels have been adduced from profane writers:—Ælian. V. H. xiii. 13. ἄμεινόν ἐστι πλουτίζειν ἢ πλουτεῖν. Artem. Oneir. iv. 3. δίδοναι κρεῖττον ἢ λαμβάνειν. Compare also Wisd. iv. 31. Aristot. Nicom. iv. 1. (4) Other unwritten sayings of our Lord are occasionally found in the early Fathers. See, for instance, Barnab. Ep. Cath. c. 4.

ὑπέδειξα. Aor. 1 act. of ὑποδείκνυμι.—κοπιῶντας. Acc. pl. contr. part. pr. of κοπιᾶω.

VER. 38. προέπεμπον. See above, on c. xv. 3.

## CHAPTER XXI.

CONTENTS:—*St Paul continues his journey by Coos, Rhodes, Patara, Tyre, and Ptolemais, to Cæsarea*, vv. 1—9. *The prophecy of Agabus*, 10—14. *St Paul's fifth visit to Jerusalem*, 15—17. *He takes part in the performance of a vow, and is rescued from the outrage of the populace by Lysias, the commander of the Roman garrison*, 18—40. (A. D. 56.)

VER. 1. ἀναχθῆναι. See above on c. xiii. 13.—ἀποσπασθέντας. (1) *Having torn ourselves from them.* The term is expressive of the painfulness of the separation, as in Eur. Alc. 298. οὐκ ἠθέλησα ζῆν ἀποσπασθεῖσα σοῦ.—Κῶν. (2) *Coös, or Cos*; one of the cluster of islands in the *Ægean*, called the *Cyclades*. It was the

2. Is the saying of our Lord, here cited by St Paul, recorded in the Gospels? 3. Adduce parallel sentiments from profane writers. 4. Are any other unwritten sayings of Christ still on record?

VER. 1. 1. Express the full force of the verb ἀποσπᾶσθαι. 2. Give some account, geographical and historical, of *Cos, Rhodes, and Patara*.

birth place of Hippocrates and Apelles. *Rhodes*, a large island in the same sea, formerly called *Ophiusa*, lies about twenty miles below *Caria*. It was celebrated for a brazen colossal statue of Apollo about 105 feet high, which was thrown down by an earthquake (B. C. 224.) about 56 years after its completion. *Patara*, a maritime town of Lycia, was famous for its temple and oracle of Apollo, who was supposed to hold the place in equal favour with Delphi. See Hor. Carm. III. 4. 64.

ἀποσπασθέντας. Acc. pl. part. aor. 1 p. of ἀποσπᾶω.—εὐθυδρομήσαντες. See above, on c. xvi. 11.

VER. 2. εἰς Φοινίκην. See on c. xi. 19.

διαπερῶν. Acc. sing. neut. part. pr. contr. of διαπεράω.—ἐπιβάντες. Nom. pl. part. aor. 2 act. of ἀποβαίνω.

VER. 3. ἀναφανέντες τὴν Κύπρον. (1) *Having shewn ourselves to Cyprus*; i. e. having descried the island. The syntax, which is put for ἀναφανείσης τῆς Κύπρου, is somewhat unusual; but similar constructions occur in c. xxvii. 27. Rom. iii. 2. Gal. ii. 7. 1 Tim. i. 11. Tit. i. 3. And so in Theophanes: ἀναφανέντων δὲ αὐτῶν τὴν γῆν. With respect to the import of the expression, the sailor who first saw land in the distance was said ἀναφαίνειν τὴν γῆν, and the land itself ἀναφαίνεσθαι. The opposite term is ἀποκρύπτεσθαι. In the same way the Latins use *aperire* and *abscondere*; as in Virg. *Æn.* III. 205. 291.—εὐώνυμον. (2) *Properly having a good name*; from εὖ and ὄνομα. Now the Greeks regarded the *left side* as of *evil omen*, whence their superstition induced them to call it by an auspicious name, such as εὐώνυμος and ἀρίστερος. See above on c. xii. 7. (3) There is a peculiar elegance

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VER. 3. 1. Explain and illustrate both the construction and the import of the words ἀναφανέντες τὴν Κύπρον. 2. Whence came εὐώνυμος to signify *the left hand*? 3. Point out the elegance of the syntax here employed.



in connecting εὐώνυμον with αὐρήν. So Virg. *Æn.* v. 162. *Quo tantum mihi dexter abis?*—εἰς Τύρον. (4) *Tyre* was one of the greatest commercial cities of antiquity, on the sea-coast of Phœnicia; though it is now but an insignificant village. According to Q. Curt. iv. 4. it was *et vetustate originis, et crebra fortunæ varietate, ad memoriam posteritatis insignis*. Its destruction, predicted by Ezekiel, was effected by Nebuchadnezzar (B. C. 573.); and, being rebuilt about 70 years afterwards, it was taken by Alexander the Great, in the year B. C. 332.—ἀποφορτιζόμενον τὸν γόμον. (5) *About to discharge her freight*: present for future. The verb ἀποφορτίζεσθαι signifies *to unlade a vessel*, whether on her arrival in port, or by throwing the cargo overboard in a storm. Athen. Deipn. II. 2. ναῦν διὰ τὸν χειμῶνα ἀποφορτίζεσθαι.

ἀναφανέντες. Nom. pl. part. aor. 2 p. of ἀναφαίνω.—ἀποφορτιζόμενον. Nom. sing. n. part. pr. mid. of ἀποφορτίζω, *to remove a burden*; from ἀπό and φόρτιον, and that from φέρω.—γόμον. Acc. sing. of γόμος, -ου, *a freight*; from γέμω, *to be full*.

VER. 4. τοὺς μαθητάς. (1) *The disciples* known to have been in Tyre.—διὰ τοῦ πνεύματος. (2) As St Paul had been directed by the Spirit to go to Jerusalem, it cannot be supposed that the disciples were actuated by the same Spirit to turn him from his purpose. They were merely enabled to foresee his danger in order to prepare him for it; while perhaps their affectionate attachment urged him to avoid it. Compare c. xx. 23.

VER. 6. εἰς τὰ ἴδια. See above, on c. iv. 24.

VER. 7. τὸν πλοῦν διανύσαντες. (1) *Having finished our voyage*. They proceeded to *Ptolemais* by land. Compare

4. Give a brief notice of the city of *Tyre*. 5. What is the import of the phrase ἀποφορτίζεσθαι γόμον?

VER. 4. 1. Mark the force of the article before μαθητάς. 2. To what purport did these disciples speak διὰ τοῦ πνεύματος?

VER. 7. 1. What do you understand by τὸν πλοῦν διανύσαντες?

Xen. Ephes. c. 1. (2) *Ptolemais*, an important city on the eastern shore of the Mediterranean, was so named after Soter, the first of the Ptolemies, by whom it was greatly enlarged and fortified. Its antient name was *Accho* (Josh. xix. 25.), and it belonged to the tribe of Asher; but the original inhabitants were not dispossessed by them. The name by which it is now known is *Acre* or *St Jean d'Acre*; nor is it without fame in the records of recent history.

πλοῦν. Acc. sing. contr. of πλόος, οὐς; gen. πλόου, πλοῦ; a voyage; from πλέω.—κατηντήσαμεν. Aor. 1 act. 1 pl. of καταντάω. See above, on c. xvi. 1.—ἐμείναμεν. Aor. 1 act. 1 pl. of μένω.

VER. 8. οἱ περὶ τὸν Π. See above, on c. xiii. 13.—Φιλ. τοῦ εὐαγγελιστοῦ. The title of *Evangelist* seems to have been given to those, who were sent by the Apostles on missions of importance connected with the propagation of the Gospel. Compare cc. viii. 40. xix. 22. 2 Tim. iv. 5.—ἐκ τῶν ἑπτα. Scil. διακόνων. See on. cc. vi. 5. viii. 5.

εὐαγγελιστοῦ. Gen. sing. of εὐαγγελιστής, an evangelist, or preacher of the Gospel; from εὐαγγέλιον.

VER. 9. προφητεύουσai. See above, on c. ii. 17.

VER. 10. Ἀγαβος. See before, on c. xi. 28.

VER. 11. ἄρας τὴν ζώην κ. τ. λ. It was very usual with the prophets of the Old Testament to foretel events by means of symbolical representations of this description. For examples, see 1 Kings xxii. 11. Isai. xx. 2, 3. Jerem. xiii. 1. xxvii. 2. Ezek. iv. 1 sqq. xii. 5. Hos. i. 2.

2. Where was Ptolemais situated; what was its antient name; and what is it now called? (D. β. 7.)

VER. 8. What is the import of the word εὐαγγελιστής?

VER. 10. Where is Agabus mentioned before?

VER. 11. Give examples of symbolical actions performed by the Old Testament prophets.

*ἄρας*. Part. aor. 1 act. of *αἶρω*.—*δήσας*. Part. aor. 1 act. of *δέω*.—*δήσουσι*. Fut. 1 act. 3 pl. of the same verb.—*παραδώσουσι*. Fut. 1 act. 3 pl. of *παραδίδωμι*.

VER. 12. *οἱ ἐντόπιοι*. The Christians of Cæsarea, as distinguished from the companions of St Paul. The word, which signifies the *inhabitants of a place*, from *τόπος*, occurs in Soph. Œd. C. 841.

VER. 13. *τί ποιεῖτε κλαίοντες κ. τ. λ.* (1) It frequently happens that *ποιεῖν* is joined to the participle of another verb, so as to be little else than pleonastic. Compare Mark xi. 5. 1 Cor. xv. 29. 2 Pet. i. 19. Xen. Cyr. i. 4. 13. (2) The verb *συνθρύπτειν* properly denotes *to bruise* or *break*; whence it is applied to *mental affliction*, as in Plat. Pol. vi. p. 295. E. *τὰς ψυχὰς συγκεκλασμένοι καὶ ἀποτεθρυνμένοι*. So *frangere animos* in Val. Flacc. vi. 283. (3) The sentiment here expressed is parallel with Hor. Carm. ii. 17. 1. *Cur me querelis exanimas tuis?*

*κλαίοντες*. Nom. pl. part. pr. of *κλαίω*, fut. 1. *κλαύσω*—*δεθῆναι*. Infin. aor. 1 p. of *δέω*.—*ἀποθανεῖν*. Aor. 2 infin. of *ἀποθνήσκω*.

VER. 14. *ἀποσκευασάμενοι*. Another reading is *ἐπισκευσάμενοι*, *packing up our baggage* (*σκεύη*). It is found in several good MSS., and confirmed by citations in the Fathers, and explained by Chrysostom and Œcumenius to mean *τὰ πρὸς τὴν ὁδοιπορίαν λαβόντες*. On the other hand, *ἀποσκευάζεσθαι* signifies *to lay aside one's baggage*, as with a view to greater expedition; which it is difficult to reconcile with the sense.

VER. 16. *τῶν μαθητῶν ἀπὸ Κ.* (1) Supply *τινές*, as

VER. 12. Who were *οἱ ἐντόπιοι*; and what is the meaning of the word?

VER. 13. 1. How is *ποιεῖν* here used? 2. Illustrate the use of *συνθρύπτειν* in a metaphorical sense. 3. Cite a parallel sentiment from the Odes of Horace.

VER. 14. What is the difference between *ἀποσκευασάμενοι* and *ἐπισκευσάμενοι*; and which reading do you prefer?

VER. 16. 1. Supply the ellipsis before *μαθητῶν*.

in Matt. xxiii. 24. John xvi. 17.—*ἄγοντες, παρ' ᾧ ξενισθῶμεν, Μνάσωνι.* (2) The construction is either *ἄγοντες (Μνάσωνα), παρ' ᾧ Μνάσωνι ξενισθῶμεν*, or *ἄγοντες (ἡμᾶς) Μνάσωνι*, i. e. *to the house of Mnason*, *παρ' ᾧ ξ.* Both methods have their difficulties; but perhaps the latter is preferable. It is true that *πρὸς Μνάσωνα* would in this case be more correct; but the inverted attraction exhibited in the former, can scarcely be defended even by such examples as Virg. *Æn.* i. 573. *Urbem, quam statuo, vestra est.* (3) Mnason was probably one of St Paul's converts, when he was in Cyprus about 10 years before. See above, c. xiii. 4.

*ξενισθῶμεν.* Aor. 1 pass. 1 pl. of *ξενίζω*. See above, on c. xvii. 20.

VER. 18. *πρὸς Ἰάκωβον.* See above, on c. xii. 2.

VER. 21. *ὅτι ἀποστασίαν διδάσκεις κ. τ. λ.* (1) This report was wholly without foundation. St Paul indeed had declared that the Ceremonial Law was inefficient as a means of justification (1 Cor. vii. 19. Gal. v. 2. Col. ii. 16, 17.), but he had never interfered with its observance by the converts from Judaism, whose prejudices held fast by the Mosaic ritual. See Rom. xiv. 1. Gal. vi. 15.—*τοῖς ἔθεσι περιπατεῖν.* (2) *To walk by the customs peculiar to the Jews; i. e. to frame their conduct by them.* In this sense *περιπατεῖν* occurs in Mark vii. 5. Rom. vi. 4; and so *στοιχεῖν* is used in ver. 24.

*κατηχήθησαν.* See on c. xviii. 25.—*ἀποστασίαν.* Acc. sing. of *ἀποστασία*, *apostacy, secession*; from *ἀπὸ* and *ἵστημι*.

2. What constructions have been put upon the clause *ἄγοντες, κ. τ. λ.*; and which appears to be the true one? 3. Who was Mnason?

VER. 21. 1. Was there any truth in what had gone abroad respecting St Paul's renunciation of the Jewish ritual? 2. In what sense are the verbs *περιπατεῖν* and *στοιχεῖν* here used?

VER. 23. εἰσὶν ἡμῖν ἄνδρες κ. τ. λ. (1) These men were doubtless bound by a *Nazaritic vow*; and the verb ἀγγιζεσθαι appropriately indicates the purifications and abstinence enjoined during the performance of it. The head was shaven at the close of the vow; and St Paul engaged to bear the expences of the customary offering, which the four men seem to have been unable to meet. In like manner Herod Agrippa I. repeatedly undertook the payment of these dues, as an act of great popularity; nor does St Paul appear to have been otherwise included in the vow itself. Having taken this charge upon himself, he named the period for the completion of the vow, which was altogether optional, and in this instance fixed at *seven days* (ver. 27.). See Numb. vi. 2. 5. 13. sqq. 1 Macc. iii. 49. Joseph. B. J. II. 15. 1. Ant. XIX. 6. 1. (2) There was no temporising in the conduct of the Apostles upon this occasion. They were sincere in their respect for the Mosaic Law: and, although its real design was now fully apparent to themselves, existing circumstances fully justified a concession, which involved no scruple of conscience; and which, like the circumcision of Timothy, was calculated to avoid offence, and to secure the personal safety of St Paul, if not to give effect to his ministry. See on c. xvi. 3. (3) The term *Nazarite* is derived from a Hebrew root signifying *to set apart* or *separate*, and implies a *permanent* or *temporary* separation of a devotee to God and his service. The vow of separation could not be for less than a month; and while it lasted, the Nazarite abstained from the uses of wine and strong drink, allowed his hair to grow, and might not touch a dead body. (4) Those

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- VER. 23. 1. εἰσὶν ἡμῖν ἄνδρες κ. τ. λ. *Explain this.* (C. δ. 5.)  
 2. Was there any thing temporising in the conduct of the Apostles with respect to the concession recommended on the part of St Paul?  
 3. What is the derivation and import of the word *Nazarite*?  
 4. Into how many classes were the Nazarites divided? (C. δ. 5.)

who were thus devoted by a perpetual vow were called *Nazaræi nativi*, and those who undertook the vow merely for a limited time, *Nazaræi votivi*. (5) Samuel, Samson, and John the Baptist, are instances of the former. (6) In order to mark the distinction between *Nazarites* and *Nazarenes*, compare the note on c. vi. 14.

VER. 24. ἵνα ξυρήσωνται τὴν κ. See above, on c. xviii. 18.

ἀγνίσθητι. Imper. aor. 1 p. 2 sing. of ἀγνίζω, *to purify*; from ἀγνός. Hence also ἀγνισμός, *purification*, in ver. 26.—δαπάνησον. Imper. aor. 1 act. 2 sing. of δαπανάω.—ξυρήσωνται. Aor. 1 subj. m. 3 pl. of ξυράω, *to shave*; from ξυρός, *a razor*.

VER. 25. εἰ μὴ φυλάσσεσθαι κ. τ. λ. See above, on c. xv. 20, 21.

VER. 26. διαγγέλλων τὴν ἐκπλ. τ. ἡμ. τ. ἀγν. *Giving notice of the completion of the days of the purification*. See above on ver. 23.

ἐχομένη. See on c. xx. 15. εἰσέει. Imperf. 3 sing. of εἰσεῖμι.—ἐκπλήρωσιν. Acc. sing. of ἐκπλήρωσις,—εως, *fulfilment, accomplishment*; from πληρέω.—προσηνέχθη. Aor. 1 pass. 3 sing. of προσφέρω. This verb, in a sacrificial sense, signifies *to make an oblation*; whence προσφορά, *an offering*.

VER. 27. ἀπὸ τῆς Ἀσίας. See above on c. ii. 9.

VER. 28. Ἑλλήνας εἰσηγ' εἰς τὸ ἱερόν. (1) Philo (Leg. p. 791.) states that it was certain death to any one but a Jew, who set his foot within the *inner court* of the Temple. See also B. J. v. 5. 2. Tacit. Hist. v. 8. (2) The temple here mentioned was that built by

5. *What instances are found in Scripture of Nazaræi nativi?* (Ibid.). 6. *Distinguish between the Nazarites and Nazarenes.* (Ibid.).

VER. 27. *What portion of country was comprehended under the term Asia.* (B. δ. 3.)

VER. 28. 1. *In what consisted the charge here imputed against St Paul?* (Ibid.). 2. *When was the temple here mentioned built, and when destroyed?* (Ibid.).

Zerubbabel, repaired by Herod, and destroyed, according to our Lord's prophecy, by the Romans, A. D. 70. See also on c. iii. 11.

βοηθεῖτε. Imper. 2 pl. contr. of βοηθέω.—εἰσήγαγεν. Aor. 2 act. 3 sing. of εἰσάγω.—κεκοίνωκε. Perf. act. 3. sing. of κοινώω, to pollute; from κοινός, common. Compare c. x. 14.

VER. 29. Τρόφιμον τὸν Ἐφ. See above on c. xx. 4.

προεωρακότες. Nom. pl. part. perf. act. of προοράω.

(Ver. 30.) συνδρομή. A concourse, or running together; from σύν and δρόμος.—ἐκλείσθησαν. Aor. 1 p. 3 pl. of κλείω, to shut.

VER. 31. τῷ χιλιάρχῳ τῆς σκ. (1) His name was *Claudius Lysias* (c. xxiii. 26.). (2) He seems to have had the command of the Roman garrison stationed in the tower of Antonia, for the purpose of preserving order, more particularly during the great festivals. (3) Of the word σπεῖρα, see before on c. x. 1.

ζητούντων. Gen. pl. part. pr. contr. of ζητέω.—χιλιάρχῳ. Dat. sing. of χιλιάρχος,—ου, a captain of 1000 men; from χίλιοι and ἄρχειν. Hence generally, any military officer.—συγχέκεται. Perf. p. 3 sing. of συγχέω, to throw into confusion.

(Vers. 32.)—κατεῶραμεν. Aor. 2 act. 3 sing. of v. irr. κατατρέχω, to run down.—ἐπαύσαντο. Aor. 1 mid. 3 pl. of παύω, to cause to cease, or check. Hence in the middle, to check oneself, to cease.

VER. 33. ἐκέλευσε δεθῆναι ἂλ. δ. See above, on c. xii. 6.

VER. 34. τὸ ἀσφαλές. (1) *The truth*; and so again in cc. xxii. 30. xxv. 26. A neuter adjective with the article has constantly the force of a substantive.—εἰς τὴν παρεμβολήν. (2) *Into the guard-room*. This belonged to the barracks attached to the castle of Antonia, which opened, by two flights of steps, upon the north-west

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VER. 31. 1. Who was the χιλιάρχος here spoken of? 2. What was his office? (B. δ. 3.) 3. What is the Latin term for σπεῖρα? (G. β. 1.)

VER. 33. 1. Explain ἐκέλευσε δεθῆναι ἀλύσει δυσί. (B. δ. 3.).

VER. 34. 1. What is the import of the phrase τὸ ἀσφαλές? 2. Give the history of the παρεμβολή here mentioned. (D. δ. 7.).

angle of the temple. This tower was formerly called *Baris* by Hyrcanus, who built it; but Herod changed the name in honour of Mark Antony. The *steps*, ἀναβαθμοὶ (ver. 35.), are also mentioned by Josephus, who calls them καταβάσεις, as viewed from above. See Josephus B. J. v. 5. 8. Ant. xx. 5. 3. Tacit. Hist v. 11. (3) From παρεμβάλλειν, which is used of *laying out an encampment* in Gen. xxxiii. 18. Polyb. i. 74, the noun παρεμβολή signifies an *encampment* in Heb. xiii. 11; and thence a *castle* or *fortress*, as in this place.

ἐβόων. Imperf. 3 pl. contr. of βοάω.—γινώναι. Infinit. aor. 2 act. of γινώσκω.—ἀσφαλές. Act. neut. sing. of ἀφαλής,—ές, *safe, true*; from *a priv.* and σφάλω.

VER. 36. αἶρε αὐτόν. *Scil.* ἐκ τῆς γῆς. Compare c. xxii. 22.

VER. 37. Ἑλληνιστὶ γινώσκεις. With the adverb Ἑλληνιστὶ, the infinitive λαλεῖν must be supplied, as in Nehem. xiii. 24. LXX. The same ellipsis occurs in Xen. Cyr. vii. 5. 11. τοὺς Συριστὶ ἐπισταμένους.

VER. 38. ὁ Αἰγύπτιος. (1) A short time before St Paul's apprehension, an Egyptian impostor, of whom the name is not recorded, collected a band of followers, whom he deluded with a promise of taking Jerusalem as Jericho had formerly been subdued by Joshua. Josephus states the number of his adherents at 30,000, which is either an error in the text, or St Luke refers to the first out-break of the insurrection. The insurgents were defeated by the procurator Felix, and many of

3. Account for the signification in which the term is here applied.

VER. 36. What is understood with the words αἶρε αὐτόν?

VER. 37. What part of speech is Ἑλληνιστὶ (G. β. 1.); and how is the ellipsis to be supplied?

VER. 38. 1. What is known of the Egyptian here alluded to? (B. δ. 3. D. δ. 7.).



them were killed and taken prisoners ; but the Egyptian himself escaped. See Joseph. B. J. II. 13. 5. Ant. xx. 8. 6.—*τῶν σικαρίων*. (2) *Robbers* or *assassins*: so called from the Latin *sica*, a kind of short *dagger* or *poniard*, which they concealed under their garments. The name was at first given to private assassins, and thence applied in a more general sense. Quintil. Inst. Or. x. 1. *Per abusionem sicarios etiam omnes vocamus, qui cædem telo quocunque commiserint*. From the number of *sicarii*, and the atrocities which they committed during the latter years of the Jewish polity, it naturally occurred to Lysias that St Paul was one of them, and possibly the leader who had recently obtained so great notoriety. See Joseph. B. J. II. 13. 3.

VER. 39. οὐκ ἀσήμου πόλεως. See above, on c. ix. 11.

VER. 40. κατέσεισε τῇ χειρὶ. See on c. xii. 17.—τῇ Ἑβραϊδὶ διαλέκτῳ. See above, on cc. i. 19. ii. 6.

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## CHAPTER XXII. \*

CONTENTS:—*Paul's defence before the people*, vv. 1—21. *In order to escape scourging he claims the privilege of a Roman citizen, and is brought before the Sanhedrim*, 22—30. (A. D. 56.)

VER. 1. ἄνδρες ἀδ. καὶ π. See above, on c. vii. 2.

VER. 3. παρὰ τοὺς πόδας Γ. (1) Among the Jews, it was customary for scholars to set either on low seats, or on the ground, at the feet of their instructors ; and

2. *Who were the Sicarii ; and what is the derivation of the name ?* (B. δ. 3. G. β. 1.)

VER. 1. 1. To what custom does St Paul allude in speaking of his education under Gamaliel ?

thus Mary is represented as seating herself at the feet of Jesus, in order to listen to his teaching. See Luke x. 39. Of *Gamaliel*, see above on c. v. 34. (2) With reference to the *strict* and *severe* interpretations of this tutor, *πατρῷος νόμος* will here mean not merely the *law itself*, but will include the *πατρικαὶ παραδόσεις*, the traditions and external ceremonies received and practiced by the Pharisaic sect. See Gal. i. 14. Thus in his defence before Agrippa (c. xxvi. 5.), St Paul declares, *κατὰ τὴν ἀκριβεστάτην αἴρεσιν τῆς ἡμετέρας θρησκείας ἔζησα Φαρισαῖος*.

*γεγεννημένος*. Part. perf. p. of *γεννάω*. So *ἀνατεθραμμένος* from *ἀνατρέφω*, and *πεπαιδευμένος* from *παιδεύω*.

VER. 4. *τ. τ. ὁδόν*. See on c. ix. 2; and for the particulars of St Paul's conversion, compare the notes on the same chapter throughout. See also c. xxvi. 12. sqq.

VER. 5. *ὁ ἀρχιερεύς*. *Ananias* (c. xxiii. 2.), who was doubtless a member of the Sanhedrim at the time; or, at all events, would readily ascertain the facts from the records of the Council.—*τὸ πρεσβυτέριον*. See above on c. v. 21.

*μαρτυρεῖ*. Fut. 1 act. 3 sing. of *μαρτύρω*.—*ἄζων*. Part. fut. 1 act. of *ἄγω*.—*τιμωρηθῶσιν*. Aor. 1 pass. subj. 3 pl. of *τιμωρέω*.

VER. 12. *μαρτυρούμενος*. See on c. vi. 3.

VER. 14. *προεχειρίσατο*. *Has fore-appointed*. See on c. iii. 20.—*τὸν δίκαιον*. See on c. iii. 14.

VER. 16. *βάπτισαι*. *Get yourself baptized*. See on c. v. 26.

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2. In what sense is *νόμος πατρῷος* to be understood; and how does the Apostle speak elsewhere of his religious principles?

VER. 4. Point to the other accounts of St Paul's conversion, and reconcile the apparent discrepancies between them.

VER. 5. Who was the High-priest at this time; and by what means would he certify the truth of St Paul's statement?

VER. 17. ἐν ἐκστάσει. See above, on cc. ix. 26. x. 3.

VER. 22. ἄχρι τούτου τοῦ λόγου. (1) The charge brought against St Paul was based upon his alleged contempt for the Jewish nation, and the Mosaic law and ritual (c. xxi. 28.). (2) The real cause however, as he himself intimates (Gal. i. 16. ii. 8. Eph. iii. 1.), of his persecution by the Jews, arose from his placing the Gentiles on a level with themselves, as partakers in the covenant made with Abraham; and no sooner, upon the present occasion, did he speak of his Apostleship among the Gentiles, than a tumult was raised, and his person seized. (3) That he was altogether innocent of any disrespect for the Mosaic ordinances is manifest from the whole tenor of the preceding address, in which he mentions his Jewish birth and education, his former hatred of Christianity, his miraculous conversion, his prayer in the Temple for which he could therefore entertain no other feeling than that of reverence, and his divine commission to preach the Gospel to the heathen world.

ἐπῆραν. Aor. 1 act. 3 pl. of ἐπαίρω, to lift up. Of the simple verb, αἶψε is the imperative.

VER. 23. ῥιπτούντων τὰ ἱμάτια. Some understand by this expression the act of *throwing aside their garments* by the populace, preparatory to the stoning of Paul. See above on c. vii. 58. It seems perhaps rather to denote *tossing up their clothes*, which, as well as *throwing dust in the air*, was a common mode of sig-

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VER. 22. 1. What was the principal article in the charge brought against St Paul before the Roman officer? (C. γ. 5.). 2. What were the real causes, as intimated by St Paul himself, of the severities enforced against him? (Ibid.). 3. Shew from the foregoing address that there were no grounds for the accusation, which gave rise to the vindictive proceedings of the Jews.

VER. 23. How do you understand the expression ῥιπτεῖν τὰ ἱμάτια; and what was intended by the act?

nifying concurrence in any tumultuous outbreak. Thus Lucian. de Salt. c. 83. τὸ θέατρον ἅπαν συνεμεμήνει, καὶ ἐπήδων, καὶ ἐβόων, καὶ τὰς ἐσθῆτας ἀπερρίπτον. Ovid. Amor. III. 2. 74. *Et date jactatis undique signa togis.* Compare 2 Sam. xvi. 13.

VER. 24. μάστιξιν ἀνετάζεσθαι. *To be examined by scourging.* This was according to Roman usage. See Tacit. Hist. iv. 27. 4. Sueton. Tib. c. 62. Cai. c. 32.

VER. 25. προέτεινεν αὐτὸν τοῖς ἱμάσιν. *Was stretching him forward for scourging.* Some say, *for binding*; but less correctly. Hesych. ἱμασεν· ἐμάστιξεν. Compare Eur. Andr. 720. Another reading is προέτειναν, in the plural; but the singular is equally good: for Lysias, by an idiom already noticed, may be represented as doing what he directed to be done.—εἰ ἄνθρωπον Ρωμαῖον κ. τ. λ. See above, on cc. v. 40. xvi. 37.

προέτεινεν. Imperf. 3 sing. of προτείνω.—ἱμάσιν. Dat. pl. of ἱμας,—αντος, a scourge.

VER. 28. πολλοῦ κεφαλαίου. (1) *For a great sum*: and so κεφάλαιον is used in Lys. Or. 16. Artem. i. 16. Joseph. Ant. xii. 2. 2. Of the construction see on c. v. 8. (2) It was by no means an uncommon practice to pay considerable sums of money for the privileges of a Roman citizen. Dio speaks of such purchases in the reign of Claudius. See also Cic. Epist. Fam. XIII. 36.—ἐγὼ δὲ καὶ γεγέννημαι. (3) Subaud. πολίτης. (4) See on c. ix. 11. (5) It may be added that, according

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VER. 24. What is meant by μάστιξιν ἀνετάζεσθαι; and was it a Roman custom?

VER. 25. Explain the phrase προτείνειν τοῖς ἱμάσιν, and shew that the vulgar reading is correct.

VER. 28. 1. Translate πολλοῦ κεφαλαίου, and explain the construction with a genitive. 2. Was the freedom of Rome commonly obtained by purchase? 3. What is understood with γεγέννημαι? 4. How was their freedom obtained by the Tarsians? (D. γ. 8.). 5. By what other name was Tarsus called? (Ibid.).

to Dio C. XLVII. p. 508, *adeo Cæsari priori, et ejus gratia etiam posteriori, favebant Tarsenses, ut urbem suam pro Tarso Juliopolin vocaverint.*

VER. 30. *παρὰ τῶν Ἰουδαίων.* These words should probably be construed with *γινῶναι*, rather than with *κατηγορεῖται*, which would be more correctly followed by *ὑπό*. Compare cc. xxiv. 3. xxviii. 22.

## CHAPTER XXIII.

CONTENTS:—*Paul before the Sanhedrim, and the outrage of Ananias*, vv. 1—10. *Paul is encouraged by a vision*, 11. *Discovery of a plot against his life*, 12—52. *His removal by night to Cæsarea*, 23—35. (A. D. 56.).

VER. 1. *πεπολίτευμαι τῷ Θεῷ.* *I have lived in obedience to God.* So 2 Macc. vi. 1. *τοῖς τοῦ Θεοῦ νόμοις μὴ πολιτεύεσθαι.* Compare also Phil. i. 27. Properly *πολιτεύειν* signifies either *to manage a state* (Thuc. ii. 65.), or *to become a citizen* (Diod. Sic. xi. 72.); and hence, in the middle voice, *to live in compliance with the laws and customs of any state or society*, as in 3 Macc. iii. 4. Joseph. Ant. iii. 5. 8. Of the middle sense of the perfect passive, see above on c. viii. 14.

VER. 2. *τύπτων αὐτοῦ τὸ στόμα.* As there is no apparent reason for this act of injustice on the part of Ananias, he may possibly have taken offence at the Apostle's omitting to address the Sanhedrim, as *πατέρες* or *ἄρχοντες*. Compare c. iv. 8.

VER. 30. With what verb is *παρὰ τῶν Ἰουδαίων* to be construed?

VER. 1. Explain and illustrate the expression *πεπολίτευμαι τῷ Θεῷ*.

VER. 2. From what motive may Ananias have ordered St Paul to be smitten on the face?

ἐπέταξε. Aor. 1 act. 3 sing. of ἐπιτάσσω.—παρεστῶσιν. Dat. pl. of παρεστῶς, for παρεστηκώς, part. perf. of παρίστημι, to stand by.

VER. 3. τοῖχε κεκονιαμένε. (1) In Matt. xxiii. 27. our Lord compares the *hypocritical* Pharisees to τάφοι κεκονιαμένοι, *whited sepulchres*; and that the figure is appropriately applied to Ananias sufficiently appears from the character which is given of him in Joseph. Ant. xx. 9. 2. While his plausible demeanour rendered him popular with the citizens, he defrauded the inferior priests of their legal maintenance, so that some of them are said to have even perished by want. (2) At the same time the warmth of St Paul's language was rather the effect of prophetic energy than of anger; and the prediction was fulfilled about six years afterwards in the death of Ananias, who was killed in one of those popular outbreaks, which frequently occurred in the beginning of the Jewish war. See Joseph. B. J. II. 17. 9.—κάθη κρίνων. (3) *To sit in judgment* is a frequent sense both of καθῆσθαι, and of the Latin *sedere*. Thus Arist. Nub. 208. δικάστὰς οὐχ ὁρῶ καθημένους. Propert. iv. 12. 29. *At siquis posita iudex sedet Æacus urna*.

τοῖχε. Voc. sing. of τοῖχος, a wall.—κεκονιαμένε. Voc. sing. part. perf. p. of κονιάω, to whiten; from κόνις, which in the later writers signifies *chalk*.—παρανομῶν. Part. pr. contr. of παρανομέω, to transgress the law; from παρὰ and νόμος.

VER. 5. οὐκ ᾔδειν κ. τ. λ. (1) Looking to the history of the period, we find that Ananias had been deposed from the high-priesthood, in which he was succeeded

VER. 3. 1. What is the import of the term which the Apostle applied to him; and is it justified by what is known of his character? 2. *Of what event may the words τυπτειν σε μέλλει ὁ Θεός be considered as prophetic?* (A. β. v.). 3. In what sense is καθῆσθαι here used.

VER. 5. 1. *Shew from the history of Ananias that the words of the Apostle, οὐκ ᾔδειν ὅτι ἐστὶν ἀρχιερεὺς, will admit of a strictly literal interpretation.* (A. β. v.).

by Jonathan, who was put to death about this time by Felix. During the vacancy which ensued, Ananias had returned from Rome, and resuming the office without any regular appointment, proceeded to execute it with the greatest tyranny. See Josephus, *ubi supra*. It is probable that St Paul *did not know* that Ananias was sitting in judgment in the capacity of high-priest, and consequently that his assertion to that effect is to be taken literally. (2) Otherwise he may be understood as merely refusing to acknowledge a usurped authority. Some however, with far less probability, suppose that he meant to excuse his address, as proceeding from want of due reflexion.—*γέγραπται γάρ, κ. τ. λ.* (3) Here again the use of *γάρ* is elliptical:—*Otherwise I should not have so addressed him*; for it is written &c. see on c. xvi. 37. The quotation is from Exod. xxii. 28.

*ᾗδεν.* For *εἰδήκειν*, pluperf. sing. of *εἰδέω*.—*γέγραπται.* Perf. pass. 3 sing. of *γράφω*.

VER. 6. *ὅτι τὸ ἐν μέρος ἐστὶ Σαδδ. κ. τ. λ.* See above, on c. v. 17.—*περὶ ἐλπίδος καὶ ἀναστάσεως ν.* *For my hope of the resurrection of the dead.* A hendiadys.

VER. 7. *ἐσχίσθη.* See on c. xiv. 4.

VER. 8. *τὰ ἀμφοτέρα.* *Both of them*; i. e. both the resurrection and the existence of immaterial beings. Chrysostom indeed observes that *ἀμφοτέρα* is used *οὐ μόνον περὶ δύο, ἀλλὰ καὶ περὶ τριῶν*: but examples to this effect are both rare and questionable, and the particle *μήτε*, which properly disjoins things of a like

2. *Give two other interpretations of the words.* (Ibid.).

3. How is *γάρ* used in this context; and whence is the citation made?

VER. 6. 1. How are the words *περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν* to be understood.

VER. 8. What does *τὰ ἀμφοτέρα* indicate; and why?

nature, shews that ἄγγελος and πνεῦμα are to be considered as one class.

VER. 10. ἐλάβηθείς. (1) Some MSS. have φοβηθείς. This reading, however, is merely a gloss; for ἐλάβεισθαι frequently denotes *fear*, as well as the *caution* induced by it. Compare Xen. Hell. vi. 16. Æsch. S. D. II. 16.—τὸ στράτευμα. (2) This word is here used in the limited sense of *a detachment*, as in Luke xxiii. 11. It was sent from the garrison stationed in the fortress of Antonia.

διασπασθῇ. Aor. 1 pass. subj. 3 sing. of διασπᾶω.—καταβάν. Acc. sing. neut. part. aor. 2 of καταβαίνω.

Vers. 11. ἐπιστάς. See above on c. xii. 7.—θάρσει. Imper. pr. 2 sing. contr. of θαρσέω.—διεμαρτύρω. Aor. 1 mid. 2 sing. of διαμαρτύρομαι.

VER. 12. συστροφὴν. (1) *A conspiracy*. Properly the word signifies *a tumultuous assembly*; as in c. xix. 40. Polyb. iv. 34. 6. Here, however, it is clearly synonymous with συνωμοσία, *an agreement by oath*, in the next verse. Compare also 2 Kings xv. 15. Amos vii. 10. Lxx. (2) It was not unusual with the Jews to bind themselves by oaths of execration similar to that of these conspirators. One very similar is recorded in 2 Sam. iii. 35. Compare also Joseph. Ant. xv. 8. 3. They were, however, as easy to break as to make; for any of their Rabbies could dissolve the obligation. (3) The assassins on the present occasion were probably a band of *Sicarii* (c. xxi. 38.), who were at least countenanced, if not hired, by the Sanhedrim (ver. 14.), to gratify the Jews by the murder of Paul.

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VER. 10. 1. Is ἐλάβηθείς the true reading; and in what sense is it used? 2. What is here meant by τὸ στράτευμα?

VER. 12. 1. Explain and illustrate the word συστροφή. 2. Was there any thing either very unusual or very formidable in the curse by which these conspirators bound themselves? 3. To what class did they probably belong; and by whom do they appear to have been instigated?



*ἀνεθεμάτισαν*. Aor. 1 act. 3 pl. of *ἀναθεματίζω*, to bind by a curse; from *ἀναθέμα* (ver. 14.). Now *ἀνάθεμα*, from *ἀνατίθημι*, to set apart for sacred purposes (Levit. xxvii. 28. LXX.), is used in a bad sense, as *ἀνάθημα* in a good one. As the latter signifies a gift consecrated to God (Luke xxi. 5.), so the former denotes a person or thing accursed (Rom. ix. 3.); and thence a curse or execration.—*φαγεῖν*. Infin. fut. 2 from *φάγω*, to eat.—*πιεῖν*. Infin. fut. 2 from *πίνω*, to drink.

VER. 14. *ἀναθέματι ἀνεθεμάτισαμεν*. See above, on c. iv. 17.

VER. 15. *ἐμφανίσατε*. Supply *ἐαυτοὺς*, or *διδασκαλίαν*. The verb is used in a forensic sense, of *presenting oneself before a magistrate* with a view to give information respecting a crime: and so again in cc. xxiv. 1. xxv. 2. 15. Compare ver. 22. infra. A judicial sense belongs also to *διαγινώσκειν*, which means to examine, or take cognizances of, a matter. Compare cc. xxiv. 22. xxv. 21.

*ἐμφανίσατε*. Aor. 1 imper. 2 pl. of *ἐμφανίζω*.—*ἀκριβέστερον*. Acc. neut. sing. (used adverbially) of the adj. *ἀκριβής*, -ēs, exact, accurate.—*ἀνελαῖν*. See above. on c. v. 33.

VER. 16. *τὸ ἐνέδρον*. The ambush or lying in wait; from *ἐδρα*, a seat or sitting: but the more common form of the noun is *ἐνέδρα*, and indeed Griesbach reads *τὴν ἐνέδραν* in this place. Hence the phrase *ἐνέδραν ποιεῖν*, to lie in wait, in c. xxv. 3. Thucyd. III. 90. In v. 21. *ἐνεδρεύειν* has the same sense.

VER. 22. *ὅτι ταῦτα ἐνεφάνισας πρὸς με*. The *oratio obliqua* and *directa* are here interchanged. See above, on c. i. 4.

VER. 23. *δεξιολάβους*. *Spearmen*. There is, how-

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VER. 15. Explain the terms *ἐμφανίζω* and *διαγινώσκειν*.

VER. 16. What is the derivation and meaning of the words *ἐνέδρον* and *ἐνεδρεύειν*?

VER. 22. Is there any thing peculiar in the construction of this verse?

VER. 23. What meanings have been assigned to the word *δεξιολάβος*; and which do you prefer?

ever, considerable doubt respecting the correct import of the word. Some suppose that those soldiers are meant, who guarded prisoners by a chain attached to the right hand; others that they are so called because they were the immediate body-guard of a general (παρὰ τοῦ λαβεῖν τὴν τοῦ βασιλεως δεξιαν); and others again, that the name is derived simply from *carrying a spear in the right hand*. An old marginal gloss, δεξιοβόλους, strongly confirms this last interpretation.

VER. 24. κτήνη τε παραστήσαι. (1) Here also there is a change of construction, which requires δεῖ, or ἐκέλευσε, to be supplied before the infinitive.—πρὸς Φ. τὸν ἡγεμόνα. (2) See Introd. Obs. p. 12. (3) *Felix* succeeded Ventidius Cumanus as procurator of Judæa, on the appointment of Claudius, in the year A. D. 51. He was the freedman of that emperor and his mother Antonia; from whom he received the name of *Claudius Antonius*. Suetonius speaks of him as *trium reginarum maritus*: one of whom was *Drusilla*, a grand-daughter of Antony and Cleopatra. This, however, was not the same *Drusilla*, who is mentioned in c. xxiv. 24. *Vide locum*. His government of Judæa was oppressive and tyrannical in the extreme. *Per omnem sævitiam ac libidinem*, says Tacitus, *jus regium servili ingenio exercuit*. He was recalled by Nero, and escaped the punishment due to his atrocities only through the influence of his brother Pallas, the favorite of the emperor. (4) Festus succeeded him in the government about two years after St Paul's arrival in Cæsarea, A. D. 58. See below c. xxiv. 27. Joseph. Ant. xx. 7, 8. B. J. II. 13. 2, 7.

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VER. 24. 1. How is παραστήσαι governed? 2. What was the nature of the government of Judæa at this time? (B. γ. 4.) 3. Give a sketch of the character of Claudius Felix. (C. β. 6. E. β. 5.) 4. How long did he retain his government after the events here mentioned? (A. ζ. 4. B. γ. 4.).

Sueton. Claud. c. 28. Tacit. Hist. v. 9. 6. Ann. xii. 54. 1.

κτῆνη. Acc. pl. contr. of κτήνος,—ος, *cattle*; from κτάομαι, *to possess*. Here it signifies *a beast of burden*; and so in Luke x. 34. Herodian. iv. 15. 13.—παραστήσαι. Infin. aor. 1 act. of παρίστημι.—διασώσωσι. Aor. 1 act. subj. 3 pl. of διασώζω, *to conduct in safety*; as in c. xxvii. 44. Thucyd. i. 110.

VER. 25. περιέχουσιν τὸν τύπον Γ. *Comprised in this form*. Both τόπος and περιέχειν are epistolary terms. Compare 2 Macc. xi. 16. 3 Macc. iii. 30.

VER. 26. τῷ κρατίστῳ ἡγ. Φ. χαίρειν. See on cc. i. l. xv. 23.

VER. 27. ἐξειλόμην αὐτόν. (1) The relative is redundant. See above on c. ii. 36.—μαθὼν ὅτι 'Ρ. ἐστι. (2) This is not strictly true. It was the threatened examination by torture which elicited Paul's claim to the citizenship of Rome; to which Lysias, choosing rather to insinuate his zeal in behalf of the Roman law, did not care to allude. Compare c. xxii. 7.

VER. 30. μέλλειν ἔσεσθαι. For μελλούσης. An anacoluthon, not unlike others which have been occasionally noticed.—ἔβρωσο. See on c. xv. 28.

μηνυθείσης. Gen. sing. f. part. aor. 1 p. of μηνύω.—παραγγείλας. Part. aor. 1 act. of παραγγέλλω.

VER. 31. Ἀντιπατρίδα. See above, on c. viii. 40.

VER. 34. ἐπαρχίας. See below, on c. xxv. 1.

VER. 35. ἐν τῷ πραιτωρίῳ. The Latin *prætorium*, which signifies *a general's tent*; but the word is con-

VER. 25. Give the full meaning of the words ἐπιστολὴν περιέχουσιν τὸν τύπον τοῦτον. (Ibid.)

VER. 27. 1. How is the pronoun αὐτός here used? 2. What is implied in the expression μαθὼν ὅτι 'Ρωμαῖός ἐστι? (B. γ. 4.).

VER. 30. What is the syntax of μέλλειν ἔσεσθαι?

VER. 35. What was the πραιτώριον Ἡρώδου; and who resided there?

stantly used in the New Testament, to denote *a palace*. When Herod rebuilt Cæsarea, he built a palace there for his own residence, which seems to have been afterwards assigned to the Roman governor; and an apartment therein was set apart for the detention of state prisoners. See Joseph. Ant. xv. 9. 3. xviii. 3. 1. B. J. i. 21. 1.

## CHAPTER XXIV.

CONTENTS :—*Paul before Felix*, vv. 1—21. *His detention at Cæsarea*, 22—27. (A. D. 57—59.).

VER. 1. ῥήτορος Τερτύλλου τινός. (1) The word ῥήτωρ, like the Latin *orator*, is used, more frequently than in its direct signification, to denote a *public pleader* or *advocate*; as in Thucyd. viii. 1. Æschin. Dial. iii. 18. Ælian. V. H. ix. 19. Compare Cic. Fin. ii. 6. Juv. Sat. i. 44. (2) From his name it should seem that *Tertullus* was a Roman; and it is certain that advocates from Rome practised in the provincial courts. See Cic. pro. Cæl. c. 30. Lamprid. V. Alex. Sev. c. 44.—ἐνεφάνισαν τῷ ἡγ. See above, on c. xxii. 15.

VER. 2. πολλῆς εἰρήνης κ. τ. λ. In this complimentary address to Felix, there is a slight mixture of truth with the most exaggerated flattery. He had indeed cleared the country of a band of robbers, who had committed great ravages throughout Palestine, and sent their captain, Eleazar, prisoner to Rome; he had also put down the insurrection of the Egyptian already mentioned (c. xxi. 38.); but otherwise his government was

VER. 1. 1. In what sense is ῥήτωρ here used? 2. What may be conjectured respecting this *Tertullus*; and why?

VER. 2. Investigate the accuracy of the account given by *Tertullus*. (A. ζ. 5.)

marked by the most cruel oppression. As to the charges brought against St Paul, they are clearly marked by the greatest exaggeration throughout.

κληθέντος. Gen. sing. part. aor. 1 p. of καλέω.—ἤρξατο. Aor. 1 mid. 3 sing. of ἀρχομαι.—κατορθωμάτων. Gen. pl. of κατορθωματος, *success*, properly in war : and thence, generally, any successful enterprize ; from ὀρθός. See Cic. Fin. III. 7.

VER. 3. ἀποδεχόμεθα. (1) See above, on c. ii. 41. Here however the verb signifies *to accept with gratitude*, as in Isocr. Evagr. c. 1. Herodian. v. 2. 11. (2) Perhaps the adverbs πάντη τέ καὶ πανταχοῦ, which the E. Tr. connects with ἀποδεχόμεθα, should rather be construed with γινομένων in the preceding verse.

VER. 4. ἵνα δὲ μὴ κ. τ. λ. (1) An expression equivalent with Hor. Epist. I. 2. 3. *In publica commoda peccem, Si longo sermone morer tua tempora*. (2) The verb ἐγκόπτειν here signifies *to interrupt or hinder* ; and hence in 1 Cor. ix. 12. ἐγκοπὴ, *a hindrance*. See also Rom. xv. 22. 1 Thess. ii. 18.—ἀκοῦσαι ἡμῶν συντόμως. (3) Supply λεγόντων.

VER. 5. εὐρόντες. (1) *Scil. ἴσμεν*. In energetic speaking the participle is frequently thus used instead of the finite verb, with the verb substantive understood. Compare vv. 23. 26 ; and see Matt. Gr. Gr. §. 558. Obs.—λοιμόν. (2) *A pestilent fellow* ; for λοιμώδην, the abstract for the concrete, as in Ælian V. H. xiv. 11. μὴ ἔσολοιμός. So Cic. pro Rabir. c. 1. *Pestem ac perditorem*

VER. 3. 1. What is the meaning of ἀποδέχεσθαι in this passage ? 2. With what verb do you construe πάντη τέ καὶ πανταχοῦ ?

VER. 4. 1. Adduce an oratorical formula similar with that here employed by the Roman advocate. 2. Illustrate the sense in which ἐγκόπτειν is here used. 3. What is understood with συντόμως ?

VER. 5. 1. Supply the ellipsis with εὐρόντες. 2. How is λοιμός here employed ?

*civitatis*. Sall. B. J. c. 14. *Postquam illa pestis ex Africa ejecta est.*—τὴν οἰκουμένην. See on c. xi. 28.—τῶν Ναζωραίων αἰρέσεως. See on cc. v. 17. vi. 14.

εὐρόντες. Nom. pl. part. aor. 2 act. of εὐρίσκω.—πρωτοστάτην. Acc. sing. of πρωτοστάτης,-ου, a *ringleader*; from πρῶτος and ἵστημι. The word is properly a military term, signifying *the captain of the first rank*; as in Thucyd. v. 71. Xen. Cyr. III. 3. 57.

VER. 10. ἐκ πολλῶν ἐτῶν. (1) Felix had now been about six years in his government. See above, on c. xxiii. 24. (2) The object of St Paul in this address, of which the simplicity forms an admirable contrast with the artificial pleading of Tertullus, was to acquit himself of the several charges of sedition, contempt for the Jewish religion, and the profanation of the Temple.

νεύσαντος. Gen. sing. part. aor. 1 act. of νεύω, to *signify by a nod*.—ἐτῶν. Gen. pl. contr. of ἔτος,-εος, a *year*.

VER. 11. οὐ πλείους ἡμέραι ἢ δεκάοιο. (1) In these twelve days the Apostle did not include the five during which he had been at Cæsarea (ver. 1.). On the first of them he arrived at Jerusalem (c. xxi. 15.); on the second the elders assembled (18.); from the third to the ninth he was engaged with the vow of the Nazarites (27.); on the ninth the tumult ensued; and on the night of the tenth he was removed to Antipatris, and reached Cæsarea on the twelfth.—ἀνέβην. (2) From *Corinth*: whence he returned through Macedonia (c. xx. 3.); and of which, see on c. xviii. 1.

VER. 13. παραστῆσαι. To *prove, verify, or substan-*

VER. 10. 1. How long had Felix been in Judæa at this period? 2. What was St Paul's object in this address; and for what is it remarkable, as compared with that of Tertullus?

VER. 11. 1. How are the twelve days, of which St Paul speaks, to be made out? 2. From what place did St Paul go up to Jerusalem on the occasion in question; and what do you know respecting it? (G. a. 2.)

VER. 13. Explain the transition from the original meaning of the verb παραστῆσαι, to that which it has here. (Ibid.)

*tiate*; as in Xen. Œcon. XIII. 1. Arrian. Exp. II. 2. 26. Joseph. Ant. VIII. 2. 5. Properly the verb signifies *to place near*, or *beside*, as for one's use or service; and so *to present*. Compare cc. ix. 41. xxiii. 24. 33. Hence, as in this verse, *to present*, as it were, *to the understanding*.

VER. 16. ἐν τούτῳ. (1) *On this account*; subaud. πράγματι.—ἀσκῶ. (2) *I exercise myself*. This verb is frequently used in a middle acception. Thus Xen. R. Lacæd. IV. 5. ἀκούσι ὅπως κρᾶτιστοι ἔσονται. Arrian. Epict. II. 16. ἡσκησας ἐν ταύταις ταῖς ἀποκρίσεσιν. See also Blomfield on Æsch. Prom. 1102.—ἀπρόσκοπον συνειδῆσιν. (3) *An unoffending*, i. e. an undisturbed, *conscience*; and so again in 1 Cor. iv. 4. 2 Cor. i. 12. From προσκοπή, *a stumbling-block*, this adjective also signifies, in a transitive sense, *not causing others to stumble*; as in 1 Cor. x. 32. Compare also Phil. i. 10. (4) The wisdom of St Paul's practice was not overlooked by the heathen sages. To the question, τί ἂν εἴη κατὰ τὸν βίον ἀφοβόν; Bias replied, ὀρθὴ συνειδήσις. And Periander being asked, τί ἐστὶν ἐλευθερία; answered in like manner, ἀγαθὴ συνειδήσις. Antiphon also (ap. Stob. Tit. 24.) has observed that τὸ μὴ συνειδέναι ἀδίκημα μηδὲν, ἡδονὴν πολλὴν ἔχει.

VER. 17. δι' ἐτῶν πλειόνων. *After several years*. Compare Matt. xxvi. 61. St Paul had been at Jerusalem four years previously (c. xviii. 22.); but this reference is probably to the first visit after his conversion.

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VER. 16. 1. Translate ἐν τούτῳ, and supply the ellipsis. 2. How is ἀσκῶ here used? 3. What do you understand by ἀπρόσκοπος συνειδήσις; and, what is the derivative and literal meaning of the adjective? (D. β. 8.) 4. Quote opinions from the ancient sages on the value of a good conscience.

VER. 17. How long had St Paul been absent from Jerusalem; and to what period may δι' ἐτῶν πλειόνων refer?

VER. 18. ἐν οἷς. (1) *In the course of which proceedings*; subaud. πράγμασι. Compare c. xxvi. 12. John v. 7. Rom. viii. 3. 1 Pet. ii. 12. Appian. Pun. 77. Hisp. 41. The reference is to the circumstances connected with the performance of the Nazaritic vow.—τινὲς δὲ ἀπὸ τῆς Ἀ. Ἰ. (2) Unless the particle δὲ should be thrown out, which is more than probable, the construction is incomplete. In that case however, τινὲς Ἰουδαῖοι will be the nominative before εὔρον. Otherwise εἰσὶ, or εἰδόν με, must be supplied.

VER. 20. αὐτοὶ οὗτοι. That is, the Sadducees who were present; as the context seems to indicate.

εἰπάτωσαν. Imper. 1 aor. 3 pl. of ἔπω.—σπάντος. Gen. sing. part. aor. 2 of ἵστημι. Gen. abs.

VER. 21. ἥς ἔκραξα. (1) For ἦν, by attraction. See above, on c. i. 1.—ὅτι περὶ ἀναστάσεως κ. τ. λ. (2) Chubb, the Deist, accuses St Paul of a design to draw over the Pharisees to his side by an act of dissimulation, in the declaration which he made before the council; but he really did agree with that sect in regard to the doctrine of the resurrection, and a belief in angels and spirits, and had done so from his birth, so that he merely employed a justifiable act of policy and prudence in order to protect himself from violence. The result was exactly as he anticipated. See c. xxiii. 7. sqq.

μῖα. Gen. sing. fem. of the numeral adj. εἷς, μία, ἓν.—ἔκραξα. Aor. 1 act. 1 sing. of κράζω.

VER. 22. ἀνεβάλετο αὐτούς. *Put them off*; i. e. re-

VER. 18. 1. To what does ἐν οἷς refer; and what is the ellipsis? 2. How do you explain the construction of the clause τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι?

VER. 20. To whom does αὐτοὶ οὗτοι refer?

VER. 21. 1. How is ἥς ἔκραξα governed? (G. a. 2.) 2. What was the Apostle's object in alluding to his belief in the Resurrection before the Council; and what effect did it produce? (E. δ. 5.)

VER. 22. Translate ἀνεβάλετο αὐτούς, and illustrate the syntax of the verb.



fused to decide the cause at present. In this sense the verb is followed either by an accusative of the person or thing. Compare Thucyd. v. 46. Herod. iii. 85. Xen. Anab. vi. 1. 5. Mem. iii. 6. 6. Hence ἀναβολή, *delay*, in c. xxv. 17.—διαγνώσσομαι. See above, on c. xxiii. 15.

VER. 23. τῷ ἑκατοντάρχῃ. The force of the article is apparent, as indicating *that one* of the two centurions (c. xxiii. 23.), who had conducted St Paul to Cæsarea. The other, who made part of the escort as far as Antipatris, had returned to Jerusalem.—τῶν ἰδίων. See above on c. iv. 24.

διαταξάμενος. Part. aor. 1 mid. of διατάσσω.—ἑκατοντάρχῃ. See on c. x. 1.—ἀνεσιν. Acc. sing. of ἀνεσις,—*ews*, *liberty*; from ἀνίημι, *to relax*.

VER. 24. Δρουσίλλῃ. This *Drusilla* was the youngest daughter of Herod Agrippa. See above, on c. xii. 1. Felix induced her to quit her husband, Azisus, king of the Emesseni, in order to enter into an adulterous marriage with himself. A son, the issue of this connexion, perished in an eruption of Vesuvius; and it has been thought that she shared his fate. See Joseph. Ant. xix. 9. 1. xx. 7. 1, 2.

VER. 25. ἔμφοβος γενόμενος ὁ Φ. (1) The subject of the Apostle's address was well adapted to the prominent vices in the character of Felix; and the consciousness of his unjust government and adulterous union with Drusilla, might well awaken his fears of a future judgment, in which his acquaintance with the Jewish religion (ver. 22.) would probably have led him to believe.—τὸ νῦν ἔχον. (2) *For the present*. The phrase in full would be, κατὰ

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VER. 23. Point out the import of the article with ἑκατοντάρχῃ, as marking the accuracy of the historian.

VER. 24. *Who was Drusilla?* (C. β. β.)

VER. 25. 1. To what may the alarm of Felix be attributed?  
2. Complete and explain the phrase τὸ νῦν ἔχον.

τὸ νῦν ἔχον πρᾶγμα, which is equivalent with the Latin *ut nunc se res habet*.—καιρὸν μεταλαβών. (3) An expression analogous to the simple phrase καιρὸν λαμβάνειν, *to take occasion*, but including the idea of an interval between several successive opportunities. So Polyb. II. 16. μεταλαβόντες καιρὸν ἀρμόττοντα.

ἐγκρατείας. Gen. sing. of ἐγκρατεία, *temperance* in a general sense, so as to include *continence* and *chastity*; from ἐν and κρατέω.—πορεύου. Imper. pr. mid. 2 sing. of πορεύω.

VER. 26. οἳ χρήματα δοθήσεται αὐτῷ. (1) Although the *lex Julia* provided *ne quis ob hominem in vincula publica conjiciendum, vinciendum, vincirive jubendum, exve vinctulis demittendum, aliquid acceperit*, the procurators of Judæa were notoriously guilty of its violation. See Joseph. Ant. xx. 9. 5. B. J. II. 14. 1. (2) On the present occasion, the cupidity of Felix was doubtless excited by the mention which St Paul had made of the contributions with which he was charged to the Christians in Judæa; and he would moreover expect that the *chief of his sect*, as Tertullus had called him (ver. 5.), would not be without the means of paying a considerable sum for his release.

δοθήσεται. Fut. 1 pass. 3 sing. of δίδωμι. Neut. pl. with verb singular.—ὠμίλει. Imperf. 3 sing. contr. of ὁμιλέω.

VER. 27. ἔλαβε διαδόχον κ. τ. λ. (1) Joseph. Ant. xx. 8. 9. Πορκίου Φήστον διαδόχον Φήλικι πεμφθέντος ὑπὸ Νέρωνος. This *Porcius Festus* was the twelfth Roman procurator of Judæa, who was sent to supersede Felix in A. D. 58. See also Joseph. B. J. II. 13. 7; 14. 1. (2) The

3. What is the full import of the expression καιρὸν μεταλαβεῖν?

VER. 26. 1. Quote a provision of the *Julia law*, of which the procurators of Judæa were shamefully regardless. 2. What may have led Felix to expect money for St Paul's release?

VER. 27. 1. Adduce the testimony of Josephus as to the person who succeeded Felix in the government of Judæa. 2. *How long had St Paul's imprisonment now lasted; and is not a clue to the Chronology of this part of the history contained in this verse?* (A. δ. VII. ζ. 4.)

period of two years, which is here mentioned as the interval during which St Paul was detained by Felix, is one of the dates for fixing the chronology of the Acts. See Introd. Obss. p. 11.—*χάριτας καταθέσθαι*. (3) So in c. xxv. 9. *χάριν καταθέσθαι*. The phrase signifies *to confer a favor with a view to receive one in return*; so that the favour conferred is marked as a sort of *deposit*. It is similarly used in the best writers. Compare Thucyd. i. 128. Herod. vi. 41. vii. 178. Æsch. Prom. 807.

*διετίας*. Gen. sing. of *διετία*, a period of two years; from *δις* and *ἔτος*.—*πληρωθείσης*. Gen. sing. f. part. aor. 1. p. of *πληρόω*. Gen. abs.—*διάδοχον*. Acc. sing. of *διάδοχος*,—ον, a successor; from *διαδέχομαι*. See c. vii. 45.—*καταθέσθαι*. Infin. aor. 2 mid. of *κατατίθημι*, to deposit.—*δεδεμένον*. Acc. sing. part. p. p. of *δέω*.

## CHAPTER XXV.

CONTENTS:—*The examination of St Paul before Festus, and his appeal to Cæsar*, vv. 1—12. *The case referred by Festus to king Agrippa*, 13—22. *St Paul brought before the king*, 23—27. (A. D. 59.)

VER. 1. *ἐπιβὰς τῇ ἐπαρχίᾳ*. (1) *Having entered upon the government of his province*: as the phrase is similarly used by Dio and Demosthenes. Others render, *having landed at the seat of his government*; comparing Lucian. Zeph. et Not. c. 4. *ἐπεὶ δὲ ἐπέβη τῇ νήσῳ*. This, however, is less probable.—(2) Judæa being governed by a procurator, was an *ἐπιτροπή*, rather than an *ἐπαρχία*, which was the term by which a *proprætorian* province was designated. See Joseph. Ant. v. 1. vi. 2. xx. 11. The distinction, however, was not always observed; and Festus is, in like manner, called *ἐπαρχος* in Joseph. Ant. xx. 8. 11.

3. Explain the phrase *χάριτας καταθέσθαι*.

VER. 1. 1. How do you translate *ἐπιβὰς τῇ ἐπαρχίᾳ*? 2. Is the term *ἐπαρχία* correctly applied to Judæa?

VER. 2. ἐνεφάνισαν. See on c. xxiii. 15.

VER. 3. ἐνέδραν ποιῶντες. See on c. xxiii. 16.

VER. 4. ὁ μὲν οὖν Φ. ἀπεκρίθη, κ. τ. λ. (1) Since it is manifest from ver. 9. that the plot, for which a band of *Sicarii* had probably been hired, was unknown to Festus, his reason for refusing to grant the request of the Jews is not immediately apparent. It was enough, however, that he saw no satisfactory cause for bringing Paul from Cæsarea, where the procurator's court was regularly held, and whither he was immediately returning.—ἐκπορεύεσθαι. (2) *Scil.* εἰς τὴν Καισάρειαν.

VER. 5. οἱ δυνατοί. (1) *Persons in authority.* So in Joseph. B. J. i. 12. 4. ἦγον οἱ Ἰουδαίων οἱ δυνατοὶ, κατηγοροῦντες Φασαήλον καὶ Ἡρώδου. They were doubtless the same as οἱ πρῶτοι in ver. 2. Compare 1 Cor. i. 26. Thucyd. i. 89. Xen. Cyr. v. 2. 13. Joseph. Ant. xiv. 13. 1.—εἴ τι ἐστίν. (2) Supply αἴτιον, or αἰτίωμα, as in v. 7.

VER. 7. βαρέα αἰτιάματα. The historian does not specify these *heavy charges*, inasmuch as it is clear from St Paul's defence that they were merely repetitions of those alleged before Felix in c. xxiii. 5, 6.

καταβεβηκότες. Nom. pl. part. perf. act. of καταβαίνω.—βαρέα. Acc. pl. n. of adj. βαρύν.—ἀποδείξει. Infin. aor. 1. act. of ἀποδείκνυμι.

VER. 10. ἐπὶ τοῦ βήματος Κ. ἐστώς. (1) The court of Felix, who was Cæsar's vicegerent, was virtually that of

VER. 4. 1. Why did Festus refuse to grant the request of the Jews? 2. What must be supplied after ἐκπορεύεσθαι?

VER. 5. What does οἱ δυνατοὶ signify? 2. Supply the ellipsis with εἴ τι ἐστίν.

VER. 7. What were the βαρέα αἰτιάματα alleged against St Paul?

VER. 10. 1. In what sense did St Paul stand at Cæsar's judgment-seat?

the emperor himself, as being held under his name and authority. So Ulpian:—*Quæ acta gestaque sunt a procuratore Cæsaris, sic ab eo comprobantur, atque si a Cæsare gesta sint.*—οὗ μὲν δεῖ κρίνεσθαι. (2) Namely, as being a Roman citizen. (3) See above on c. ix. 11.—κάλλιον. *Comparative for positive.* See before, on c. xvii. 21.

VER. 11. οὐ παραιτοῦμαι τὸ ἀπ. (1) *I do not deprecate death.* So Dion. Hal. v. 29. τὸν μὲν οὖν θάνατον οὐ παραιτοῦμαι, βασιάνους δὲ, καὶ τὰς ἄλλας ὕβρεις. Joseph. Vit. c. 29. θανεῖν οὐ παραιτοῦμαι. Compare also Thuc. v. 63. Polyb. x. 40. 6.—αὐτοῖς χαρίσασθαι. See above, on c. iii. 14.—Καίσαρα ἐπικαλοῦμαι. (2) By the Valerian and Sempronian laws a Roman citizen was allowed the privilege of appeal, both in capital and civil cases, to the suffrages of the people. These laws continued in force under the empire; and if in any of the provinces a free-man of Rome considered himself unjustly treated by the sentence of the President, he could remove his cause to Rome by an appeal to the emperor. See Sueton. Aug. c. 33. (3) The emperor to whom St Paul made this appeal was *Nero*.

πέπραχα. Perf. act. 1 sing. of πράσσω.

VER. 12. τοῦ συμβουλίου. *The council, or assessors,* appointed to assist the procurator with their advice. They were probably the same as οἱ κατ' ἐξοχὴν ὄντες τῆς πόλεως, in ver. 23. Thus Cic. Verr. II. 33. *Illud negare*

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2. *Explain the reason why he had a right to be tried there?* (A. δ. VII.) 3. *What kind of franchise did he possess; and how was it acquired?* (B. β. 4.)

VER. 11. 1. Translate and illustrate the expression οὐ παραιτοῦμαι τὸ ἀποθανεῖν. 2. By what right did St Paul appeal to Cæsar? 3. Name the emperor to whom he made the appeal. (A. δ. VII. D. δ. 8. G. δ. 2.).

VER. 12. Of whom was the Council, with whom Festus advised, composed?

*posses, aut nunc negabis, te, concilio tuo dimisso, viris primariis, &c.* See also Suet. Tib. c. 33. Claud. c. 12. Cic. Verr. v. 9. Val. Max. VIII. 2. Joseph. B. J. II. 16. 1.

ἐπικέκλησαι. Perf. pass. 2 sing. of ἐπικαλέω. See on c. viii. 14.—πορεύσῃ. Fut. 1 mid. 2 sing. of πορεύω.

VER. 13. Ἀγρίππας ὁ β. (1) This was *Herod Agrippa II.*, son of Agrippa the elder, and great grandson of Herod the Great. See on c. xii. 1. At the age of 17 he succeeded, by favour of Claudius, to the territories of his uncle Herod, king of Chalcis; but was afterwards transferred to the kingdom of his father. After a reign of 51 years, he died in the 3rd year of the emperor Trajan, A. D. 100. See Joseph. Ant. xix. 2. xx. 5. sqq. (2) *Bernice*, his sister, is supposed to have been at this time living in incest with him. She had been formerly married to her uncle, the king of Chalcis; and, quitting Agrippa, she afterwards became the wife of Polemon, king of Cilicia. At a later period she lived in adultery with the emperor Vespasian. Her incestuous connexion with Agrippa, is mentioned in Juv. Sat. vi. 157. See also Joseph. Ant. xix. 5. 1. xx. 7. 2. Tacit. Hist. II. 81. Sueton. Tit. c. 7.—κατήντησαν. See above, on c. xvi. 1.—ἀσπασόμενοι τὸν Φ. (3) On a subsequent occasion Agrippa and Bernice paid the same compliment to Gessius Florus, at Berytos; so that it was only a mark of respectful ceremony to the Roman Governor. See Joseph. Vit. c. 11.

VER. 14. ἀνέθετο. *Explained, related.* So Diog.

VER. 13. 1. *State what is known of the Agrippa here mentioned; and trace his descent from Herod the Great.* (B. β. 4. C. δ. 6. D. α. 9; δ. 9.) 2. Give some account of *Bernice*. 3. What was the nature of Agrippa's visit to Festus?

VER. 14. Give examples of the sense in which ἀνατίθεσθαι is here used.

Laert. II. 18. 6. ἀκούω πρὸς σε ἀνατεθῆναι περὶ ἡμῶν. Compare Gal. II. 2. 2 Macc. 111. 19. Herodian. III. 9. 21. *Conferre* has the same sense in Cic. Orat. I. 17.

VER. 16. κατὰ πρόσωπον. *Face to face*; as in Polyb. XXV. 5. 2. καλεῖν ἐκέλευε κατὰ πρόσωπον, εἴτις αὐτοῦ κατηγορεῖ. Compare Gen. XXV. 18. 1 Kings I. 23. LXX. Arist. Ran. 639. Diod. Sic. XIX. 46.—τόπον λάβοι. *Had the opportunity*. For this sense of τόπος, compare Wisd. IV. 5. 1 Macc. IX. 45. Ephes. IV. 27. Thus also in Latin, Cic. Orat. I. 42. *Quem habebant aut instituendi aut docendi locum*.

VER. 19. δεισιδαιμονίας. Not *superstition*, as in the Eng. Tr.; but simply *religion*: for it is scarcely probable that Festus would have used the word in an offensive sense before Agrippa. See above, on c. XVII. 22.

VER. 21. Σεβαστοῦ. The title *Augustus*, expressed by its Greek synonym. Cæsar Octavianus was the first emperor by whom it was assumed. See Sueton. Oct. c. 7.

VER. 23. τὸ ἀκροατήριον. *The audience-chamber*; or *auditorium* of the Roman jurists.—τοῖς κατ' ἐξοχὴν οὔσι τ. π. See before, on ver. 12.

φαντασίας. Gen. sing. of φαντασία, *pomp, parade*; from φαίνω. —ἤχθη. Aor. 1 pass. 3 sing. of ἄγω.

VER. 24. ἐνέτυχόν μοι. *Pressed their suit with me*. So Polyb. IV. 76. ἐντυχόντων δὲ αὐτῶν τῷ βασιλεῖ περὶ

VER. 16. Illustrate the expressions κατὰ πρόσωπον and τόπον λαμβάνειν.

VER. 19. Whence does it appear that δεισιδαιμονία is not here used in a bad sense?

VER. 21. What is the Latin synonym of Σεβαστός; and by whom was the title first assumed?

VER. 23. What was τὸ ἀκροατήριον?

VER. 24. Explain and illustrate the expression ἐντυγχάνειν τινι.

τούτων. Compare also 3 Macc. vi. 37. Rom. viii. 26. Theophr. Char. i. 2. Ælian. V. H. i. 21.

συμπαρόντες. Nom. pl. part. pr. of συμπάρεμι.—ένέτυχον. Aor. 2 act. 3 pl. of έντυγχάνω.—έπιβοῶντες. Nom. pl. part. pr. contr. of έπιβοάω.

VER. 26. τῷ κυρίῳ. This title, in Latin *Dominus*, is applied to the Roman emperors in no other passage of the New Testament. It appears that Augustus and Tiberius would not receive the title. See Sueton. Aug. c. 53. Tib. c. 27. By subsequent emperors it was adopted, and Trajan is frequently so styled by Pliny: but instances of its early usage are at least uncommon.

ἀνακρίσεις. Gen. sing. of ἀνάκρισις, an interrogation before trial. See on c. iv. 9.

VER. 27. μοι δοκεῖ, πέμποντα κ. τ. λ. See above, on c. xi. 12.

ἄλογον. Neut. sing. of ἄλογος, irrational, unreasonable; from ἀ priv. and λόγος.—σημαίνει. Infin. aor. 1 act of σημαίνω.

## CHAPTER XXVI.

CONTENTS:—*St Paul's defence before Agrippa, vv. 1—23. Its effect upon Festus and the King respectively, 24—32. (A. D. 59.)*

VER. 1. ἐκτείνας τὴν χεῖρα. The Greek orators were accustomed, as represented in antient statues, to address their auditors with the right hand extended. Æsch. in Timarch. δ νυνὶ πάντες ἐν ἔθει πράττομεν, τὸ τὴν χεῖρα ἔξω ἔχοντες λέγειν. Polyæn. iv. p. 317. ἀνέτεινε τὴν δεξιάν, ὡς δημηγορήσων. Apul. Met. ii. p. 54. *Porrigit dextram, et ad instar oratorum conformat articulum.*

VER. 26. What do you remark with respect to the title κύριος, as applied to the Roman emperors?

VER. 1. In what attitude did the antient orators address their hearers?



ἐπιτρέπεται. Indic. pr. pass. 3 sing. (used impersonally) of ἐπιτρέπω, to permit.—ἀπελογεῖτο. See above, on c. xix. 33.

VER. 2. περὶ πάντων κ. τ. λ. This opening of St Paul's defence exhibits a degree of tact, in conciliating, without any violation of the truth, the person to whom he addresses himself, which will bear comparison with the best specimens of the kind to be found in any of the antient rhetoricians. The Agrippas, both father and son, were uniformly distinguished by their zealous observance of the Jewish ritual; and the latter took considerable interest in the regulation of ecclesiastical affairs. See Joseph. Ant. xix. 5. xx. 7.

ἐγκαλοῦμαι. Pr. pass. 1. sing. contr. of ἐγκαλέω, to accuse. Hence ἐγκλημα, an accusation, in c. xxv. 16.—ἡγῆμαι. Perf. p. 1 sing. of ηὔρομαι.

VER. 3. γνώστην ὄντα σε. (1) The accusative absolute. Compare c. vii. 21; and see Matt. Gr. Gr. §. 568. 3.—ἐθῶν τε καὶ ζητημάτων. (2) Civil customs and religious enquiries.

VER. 4. βίωσιν. Manner of life; as in Wisd. xii. 23. LXX. So Plin. Epist. iii. 20. 5. Vitam suam explicabat.

ἴσασι. Pr. act. 3 pl. of ἴσῃμι, to know.

VER. 5. ἀνωθεν. From the beginning. It is, in fact, equivalent with ἀπ' ἀρχῆς, and explained by ἐκ νεότητος, in the preceding verse. Compare Luke i. 3.—ἔζησα Φαρισαῖος. See above on c. xxii. 3.

ἀκριβεστάτην. Acc. sing. f. superl. of adj. ἀκριβής,—ές, accurate, strict.—θρησκείας. Gen. sing. of θρησκεία, religious

VER. 2. For what is the opening of St Paul's address remarkable; and does he represent the character of Agrippa in a true light?

VER. 3. 1. What is the construction of the words γνώστην ὄντα σε? 2. Distinguish between ἐθῶν and ζητήματα.

VER. 4. Illustrate the sense in which βίωσις is here used?

VER. 5. How is ἀνωθεν to be understood?

*worship, religion.* According to Suidas, the word is derived from Θραῖ, *Ionice* Θρηῖ, a *Thracian*, with reference to the first institution of religious rites, by Orpheus, a native of that country.—ἐζήσα. Aor. 1 act. 1 sing. of ζάω.

VER. 6. ἐπ' ἐλπίδι τῆς π. τ. π. ἐπαγγελίας. From ver. 8. it is clear that the *hope of a resurrection* is at least included in the promise of which St Paul here speaks. Compare also cc. xxiii. 6. xxiv. 15. 21. It has been urged however, that the Sadducees, who formed part of the *twelve tribes*, denied a resurrection; and consequently that this hope was founded upon the promise of a Saviour, as made to Abraham (Gen. xxii. 18.), Isaac (Gen. xxvi. 4.), and Jacob (Gen. xxviii. 14.). Still *the twelve tribes*, as a body, believed in a resurrection; and, as Agrippa knew it to be a part of the Jewish Creed, it was not necessary that St Paul should notice the exception of a single sect.

VER. 7. τὸ δωδεκάφυλον. (1) Although the whole twelve tribes never returned from captivity in a body, yet doubtless there were individuals of every tribe, mingled with those of Benjamin and Judah in Babylon, who came back with them. Besides, the Jewish nation were still called the twelve tribes after the dispersion (2 Kings xvii. 23. xviii. 1.), and sacrifices continued to be offered for *all Israel* (Ezra vi. 17. viii. 35.). (2) If δωδεκάφυλον is an adjective, ἔθνος is understood: but it may perhaps be taken as a compound substantive, of which the component parts, δώδεκα φυλαί, are found in James i. 1.—ἐν ἰκτενεΐᾳ. See above, on c. xii. 5.—νύκτα καὶ ἡμέραν. (3) *Night and day*. The English

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VER. 6. What is the hope of which the Apostle speaks as the ground of accusation against him?

VER. 7. 1. How do you account for the term δωδεκάφυλον, as applied to the Jewish nation after their return from captivity? 2. Is the word itself a substantive or adjective? 3. Illustrate the form, and explain the meaning, of the expression νύκτα καὶ ἡμέραν.

Translation has *day and night*; but the reverse was the antient form, as in the Homeric *νυχθήμερον*. See also on c. ii. 15. With respect to the import of the expression, it implies *constancy* in devotion. Compare Luke i. 75. ii. 37. xviii. 1. 1 Tim. v. 5.

λατρεῦον. Nom. sing. neut. part. pr. of λατρεύω.—καταντῆσαι. Inf. aor. 1 act. of καταντάω. See on c. xvi. 1.

VER. 9. ὄνομα Ἰησοῦ. Either *Christ himself*, or *his religion*. See on cc. ii. 21. iii. 16.

VER. 10. τῶν ἀγίων. See above, on c. ix. 13.—κατήνεγκα ψῆφον. *I gave my assent*. Compare c. viii. 1. The expression properly denotes the act of a judge; but St Paul had no judicial authority. Æschines uses ψῆφον φέρειν in a similar manner.

κατέκλεισα. Aor. 1 act. 1 sing. of κατακλείω.—κατήνεγκα. Aor. 1 act. 1 sing. of καταφέρω.

VER. 11. ἡνάγκαζον βλασφημεῖν. (1) Such was the common practice of the early persecutors, as strikingly exemplified in the celebrated letter of Pliny (xiii. 97.) to the emperor Trajan. As a test of their opinions, those who were suspected of being Christians were directed *deos appellare et maledicere Christo, quem nihil cogi posse dicuntur, qui sunt revera Christiani*. Another example of steadfastness under such circumstances was exhibited by the martyr Polycarp. See Euseb. Hist. Eccl. iv. 15. (2) The derivative import of the verb βλασφημεῖν is directly opposed to that of εὐφημεῖν, and hence it signifies *to curse* or *revile*. It is, in fact, βλάπτειν φημὴν, and equivalent with the Latin *cedere famam* in Cic. pro Cluent. c. 5.

VER. 9. What do you understand by ὄνομα Ἰησοῦ?

VER. 10. 1. What is here implied in the phrase καταφέρειν ψῆφον; and what is its ordinary import?

VER. 11. 1. What was the practice to which the Apostle alludes in the words ἡναγκάζον βλασφημεῖν? 2. Give the derivation and meaning of the latter verb.

VER. 12. ἐν οἷς. *Scil.* πράγμασι. See on c. xxiv. 18. With the following account of St Paul's conversion, compare cc. ix. 3. sqq. xxii. 5. sqq.

VER. 14. τῇ Ἑβραϊδὶ δ. St Paul was now speaking in Greek, or Festus would not have understood him.

VER. 16. προχειρίσασθαι. See above, on c. iii. 20.—ὀφθῆσομαι. *I will appear*; not, as some suppose, *I will shew you*, in an active sense. The reference is to those revelations with which St Paul was repeatedly favoured. See cc. xviii. 9. xxii. 17. 2 Cor. xii. 2. Gal. ii. 2. Eph. iii. 3.

VER. 17. ἐξαιρούμενος. (1) *Selecting, setting apart*; as in Deut. xxxi. 11. Job xxxvi. 21. Isai. xlviii. 10. LXX. Thuc. iii. 115. Xen. Cyr. iv. 5. 16. Anab. v. 3. 4. Hence Paul is called σκευὸς ἐκλογῆς in c. ix. 15. (2) Elsewhere the verb signifies *to rescue* or *deliver* (cc. vii. 10. xii. 11.); but this sense is less convenient here, though it has been supported from ver. 22.—εἰς οὓς νῦν σε ἀπ. (3) Though St Paul was κατ' ἐξοχὴν the Apostle of the Gentiles, he was commissioned to preach to the Jews also (ver. 20.); so that the relative here belongs both to λαοῦ and ἐθνῶν.

VER. 18. ὀφθαλμούς. (1) *Scil.* τῆς διανοίας.—τοῦ ἐπιστρέψαι. (2) *In order that they may turn*; subaud. ἔνεκα. There is also the same ellipsis before τοῦ λαβεῖν.—ἀπὸ σκοτous εἰς φῶς. (3) *From the darkness of error*

VER. 14. In what language did St Paul speak upon this occasion?

VER. 16. How is ὀφθῆσομαι to be rendered; and to what does it refer?

VER. 17. 1. Confirm by examples the sense in which you would render ἐξαιρούμενος. 2. In what other acceptance does the verb occur? 3. Does the relative οὓς refer to the Gentiles only?

VER. 18. 1. What is understood with ὀφθαλμούς? 2. What is the syntax of τοῦ ἐπιστρέψαι and τοῦ λαβεῖν? 3. How are φῶς and σκοτός here applied?

to the light of the Gospel. In this metaphorical sense φῶς and σκότος are constantly employed in Scripture. Compare Matt. iv. 16. John viii. 12. Rom. ii. 19. Eph. v. 8.—πίσται τῇ εἰς ἐμέ. (4) These words are not to be construed with ἡγιασμένοις, but with τοῦ λαβεῖν κ. τ. λ. Compare Gal. v. 5. James ii. 17. 22. 1 John iii. 25.

ἀνοῖξαι. Infin. aor. 1 act. of ἀνοίγω.—ἐπιστρέψαι. See on c. iii. 19.—ἡγιασμένοις. Dat. pl. part. perf. p. of ἀγιάζω, to make holy, to sanctify; from ἅγιος.

VER. 22. ἔστηκα. *I stand secure; i. e. I am alive.* In like manner πίπτειν is frequently opposed to ζῆν. Thus in Plutarch. Apophthegm. οὐ γὰρ οἶόν τε τὴν Ῥώμην πεσεῖν Σκιπίωνος ἐστῶτος, οὐδὲ ζῆν Σκιπίωνα τῆς Ῥώμης πεσοῦσης.—μικρῷ τε καὶ μεγάλῳ. See above on c. viii. 10.

VER. 23. εἰ παθητὸς κ. τ. λ. (1) *That Christ was to suffer, and that he first by his resurrection &c.* Of εἰ, in the sense of ὅτι, there are examples in Mark xi. 13. xv. 44. Heb. vii. 15. Hom. Il. B. 99. x. 19. At the same time it will be observed that a discussion is implied, *whether* the points were so. Compare also ver. 8. supra. (2) Properly the verbal παθητὸς signifies *passible*; but the context here plainly shews that it must be rendered *doomed to suffer*. Compare also Luke xxiv. 25.

VER. 24. τὰ πολλά σε γρ. εἰς μ. π. To Festus, a Pagan, the doctrine of a resurrection through Jesus

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4. With what verb is τῇ πίστει to be construed?

VER. 22. Illustrate the use of ἔστηκα in this verse.

VER. 23. 1. Translate the clause εἰ παθητὸς κ. τ. λ.; and adduce examples of the use of εἰ in the sense of ὅτι. 2. What is the import of the verbal παθητός?

VER. 24. Why did Festus attribute madness to St Paul; and did he account for the supposed malady on generally received principles?

would appear little else than a madman's reverie; and it was a common opinion with the antients that the mind became unsettled by an over devotion to literary pursuits. Lucian. Solœc. 3. σὺ δὲ ἀπὸ τῆς ἄγαν παιδείας διεφθόρας. Theognet. fr. 'Επαρίστερ' ἔμαθες, ὦ πονηρὲ, γράμματα· 'Αντέστροφέν σου τὸν βίον τὰ βιβλία. Petrôn. Arb. 48. *Scimus te præ literis fatuum esse.*

VER. 25. σωφροσύνης. *Soundness of mind*; as opposed to madness. So Phavorinus:—μανία ἀντίκειται σωφροσύνη. Compare Isidor. III. 266. Senec. Contr. II. 12.

VER. 26. ἐν γωνίᾳ. *In a corner*; i. e. *in secret*. The expression is proverbial. Thus Seneca, *Multa tibi non licent, quæ humillimis et in angulo jacentibus licent.*

VER. 28. ἐν ὀλίγῳ με πείθεις Χρ. γ. (1) It has been thought that this confession of Agrippa was merely a piece of courteous hypocrisy or irony, intended to put an end to the Apostle's address: but at all events St Paul seems to have understood him seriously; and surely a sarcasm would have appeared most unseasonable and out of place. (2) With ἐν ὀλίγῳ, some supply χρόνῳ, others μέρει. The former ellipsis is more common; but the latter is here far more suitable to the context. Compare Thucyd. iv. 129. Plat. Apol. c. 9. So again, with ἐν πολλῷ, in the next verse.

VER. 29. παρεκτὸς τῶν δεσμῶν τούτων. These words were doubtless spoken δεικτικῶς, as the Apostle pointed to

VER. 25. In what sense is σωφροσύνη here used?

VER. 26. What is meant by ἐν γωνίᾳ πεπραγμένον?

VER. 28. 1. What is the import which you attach to the reply of king Agrippa? 2. Supply the ellipsis with ἐν ὀλίγῳ.

VER. 29. With what gesture may St Paul have alluded to his present condition; and was it unusual for prisoners to be so situated?

the chains, by which he was bound to the soldiers who guarded him. See before, on c. xii. 6. For instances of prisoners brought to trial in chains, see Tacit. Ann. iv. 28. Justin. xiv. 4.

VER. 31. ὅτι οὐδὲν θανάτου ἄξιον κ. τ. λ. Thus did the investigation of the charge against the Apostle lead to the concurring testimony of Lysias, Felix, Festus, and Agrippa to his innocence; and though he was sent to Rome in consequence of his appeal to Cæsar, it was with a full acquittal from every charge alleged against him.

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## CHAPTER XXVII.

CONTENTS: — *St Paul's Voyage and Shipwreck*, vv. 1 — 44. (A. D. 59.).

VER. 1. ἐκρίθη τοῦ ἀποπλεῖν. (1) See above, on c. iii. 12.—ἡμᾶς. (2) Hence it appears that Luke accompanied St Paul in his voyage to Rome.—σπείρης Σεβαστῆς. (3) It appears from Josephus that, during the government of Felix, the garrison at Cæsarea consisted of *Syrian* soldiers, with the exception of a small body of Romans, bearing the *imperial* title; of which see above on c. xxv. 21. Festus would of course entrust the charge of a prisoner, whom he was sending to the emperor's tribunal at Rome, to one of the officers of this band; while, at the same time, the incidental mention of a circumstance so minute, as the station of

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VER. 31. In what did this examination of the Apostle result?

VER. 1. 1. Explain the construction ἐκρίθη τοῦ ἀποπλεῖν. 2. How does it appear that St Luke accompanied St Paul to Rome? 3. Whence does it appear that a Roman corps, called the σπείρα Σεβαστῆς, was stationed at Cæsarea at this time; and what is proved by this incidental mention of the circumstance?

such a detachment at Cæsarea at this particular crisis, not only proves the general accuracy of St Luke's narrative, but that it could only have been written by a person in his precise situation. See Joseph. B. J. II. 12. 5. Ant. xx. 6.

ἐκρίθη. Aor. 1 pass. 3 sing. of κρίνω.—δεσμώτας. Acc. pl. of δεσμωτής, -ον, a prisoner; from δεσμός, or δέω.—ἐκατοντάρχῃ. See on c. x. 1.

VER. 2. πλοῖψ 'Αδραμυττήνψ, κ. τ. λ. (1) So πλοῖον 'Αλεξανδρίνον, in v. 6. Vessels were usually so designated from the ports to which they belonged. Compare Sueton. Aug. c. 98. Senec. Epist. 77. It seems that this ship was now laden with its homeward freight, and that the centurion went on board in expectation of procuring, on the Asiatic coast, a passage direct to Rome. (2) *Adramyttium* was a maritime town of Æolia, opposite to Lesbos. Strabo describes it as an Athenian colony, ἔχουσιν λιμένα καὶ ναύσταθμον.—ἀνῆχθημεν. See above on c. xiii. 13.—'Αριστάρχον. See on c. xix. 20.—μέλλοντες πλεῖν τοὺς κ. τ. 'Ασίαν τ. (3) Some copies have μέλλοντι πλεῖν εἰς τοὺς κ. τ. λ. As far as the dative of the participle is concerned, the reading is probably correct, as the verb πλεῖν is not unfrequently, though improperly, applied to the *ship*, instead of the *crew*. See ver. 6. The insertion of the preposition, however, is doubtless a gloss; for, after verbs of motion, it is not unusually omitted. Compare Il. A. 322. 382. Od. Γ. 278. Eur. Med. 1142. Thus also in Latin, Virg. Æn. I. 2. *Italiam Lavinaque venit Littora*.

VER. 3. Σιδῶνα. (1) A well-known city of Phœnicia,

VER. 2. 1. How were the ships of the antients commonly distinguished; and why did the centurion engage a passage in this particular vessel? 2. Where was *Adramyttium*? 3. Point out the true reading of the passage; and confirm it by examples.

VER. 3. 1. Give a brief account of Sidon. (E. γ. 5.).



usually coupled with *Tyre*, and always so in the New Testament, except in this place and in Luke iv. 26. Its mercantile celebrity is frequently noticed in profane writers from Homer downwards; and Virgil has immortalized it as the birth-place of Dido. Its antiquity is very high; and Josephus deduces it from the eldest son of Canaan. Joshua assigned it to the tribe of Asher, but it was never subdued by them. Shalmanezzer, Artaxerxes Ochus, and Alexander the great, became successively its masters; and at length it fell under the power of the Romans. The modern name is *Saïde*; and the population is chiefly Mohammedan. See Gen. x. 15. 19. xliv. 13. Judg. i. 31. x. 12. Joseph. Ant. i. 6. 2. v. 4. 1. ix. 14. 12. xi. 8. 3. Diod. Sic. xvi. 41, 42.—φιλανθρώπως τῷ Π. χρ. (2) *Treating Paul kindly*. This is the ordinary import of χρῆσθαι, followed by a dative, and qualified by an adverb. Diod. Sic. xi. 26. ἔχρητο πᾶσιν ἐπιεικῶς. So in Latin, Auct. ad Heren. iv. 29. *Vos me, quo pacto vobis videbitur, utamini.—ἐπιμελείας τυχεῖν.* (3) *To receive their attentions*. Compare Prov. iii. 8. LXX. Xen. Cyr. i. 6. 16.

κατήχθημεν. Aor. 1 p. 1 pl. of κατὰγω.—πορευθέντα. Acc. sing. part. aor. 1 p. of πορεύω.—τυχεῖν. Infin. aor. 2 act. of τυγχάνω.

VER. 4. ὑπεπλεύσαμεν τὴν Κύπρον. (1) See above on c. iv. 36. (2) The verb ὑποπλεῖν signifies *to sail under the coast*, so as to avoid the violence of a gale in tempestuous weather. Compare ver. 7. It seems that they were driven to coast along the southern side of the island; whereas their original intention would have carried them to the north. See ver. 2.

2. Explain and illustrate the sense in which χρῆσθαι is here employed. 3. What is the meaning of the phrase ἐπιμελείας τυχεῖν?

VER. 4. 1. Give the geographical position of Cyprus. (E. γ. 5.) 2. What is the meaning of the verb ὑποπλεῖν; and how was the course of the vessel changed by adverse winds?

VER. 5. Κιλικίαν καὶ Π. See on cc. ii. 10. vi. 9.—  
Μύρα τῆς Δ. *Myra* was on the south-west coast of  
Asia Minor, not far from Patara.

VER. 6. πλοῖον Ἀλεξ. κ. τ. λ. It appears from ver.  
28. that this vessel was freighted with corn, of which  
it is known that Rome received large supplies from  
Egypt and other parts of Africa. See Hor. Carm. i. 1.  
9. Juv. Sat. viii. 118. Hence there was every prob-  
ability of meeting with a vessel bound for Rome at  
any of the Asiatic ports.

πλέον. Acc. sing. neut. part. pr. of πλέω.—ἐνεβίβασεν. Aor.  
1 act. 3 sing. of ἐμβιβάζω. In a nautical sense this verb signifies  
*to put on board*. Compare Thucyd. i. 53. Xen. Anab. v. 3. 3.

VER. 7. κατὰ τὴν Κνίδον. (1) *Off Cnidus*, a city  
of Caria, jutting out, between the islands of Rhodes and  
Cos, from the south-western part of Asia Minor. It  
was famous for the worship of Venus, and her statue by  
Praxiteles. See Hor. Carm. i. 30. 1. Plin. N. H.  
xxxvi. 15.—μὴ προσεῶντος ἡμᾶς. (2) *Not permitting*  
*us*; i. e. being adverse. So Lucian:—οὐ γὰρ εἶα ὁ  
ἄνεμος. The compound verb implies no more than the  
simple one.—Κρήτην. (3) See above, on c. ii. 11.  
*Salmone* was the eastern promontory of the island,  
now *Cape Salomon*. Pliny (N. H. iv. 12.) calls it  
*Sammonium*.

βραδυπλοῦντες. Nom. pl. contr. part. pr. of βραδυπλοέω, *to*  
*sail slowly*; from βραδύς and πλέω. So *tarde navigare*, in Cic.  
Epist. Div. xiv. 5. The verb is of rare occurrence.—προσεῶντος.  
Gen. sing. contr. part. pr. of προσεάω.

VER. 5. *Where was Myra?*

VER. 6. With what was this Alexandrian vessel freighted; and  
whence the probability of finding such a vessel at Myra bound  
for Rome?

VER. 7. 1. Where was *Cnidus*; and for what was it cele-  
brated? 2. Explain the words μὴ προσεῶντος τοῦ ἀνέμου.  
3. *What are the modern names of Crete and Salmone?* (D. β. 9.  
E. γ. 5. G. γ. 2.)

VER. 8. μόλις παραλεγόμενοι αὐτήν. (1) *Doubling it*, the cape, *with difficulty*. Properly παραλέγεσθαι is *to collect*; and thence, in a nautical sense, *to sail near the shore*, with reference to *gathering up* or *shortening* the ropes, in order to pass safely. The phrase παραλέγεσθαι τὴν γῆν occurs in Diod. Sic. XIII. 3; and so Virg. Æn. III. 127. *Crebris legimus freta consita terris*, Compare Servius ad loc.—καλοὺς λιμένας. (2) *Fair Havens*. Neither this port, nor the town of *Lasæa*, are mentioned by the antient geographers; unless indeed the latter be the same as *Lasos*, of which Pliny speaks in N. H. IV. 12. It is said that a place is still called *Kalos Limentis*, on the southern shore of Crete.

VER. 9. τὴν νηστείαν. (1) This fast is generally believed to have been that of the great day of *Expiation*, so called κατ' ἐξοχὴν, as being the only one of the Jewish fasts which was of divine appointment. See Lev. xxiii. 27. All their other fasts were of human institution. See 2 Kings xxv. 1. 8. 25. Jerem. lii. 4. 67. Josephus also and Philo call it ἡ νηστεία, as in this passage. (2) It was observed on the tenth day of the month *Tisri*, which corresponds with the nineteenth or twentieth of September in our calendar; so that the voyage of St Paul took place at a season of the year when navigation had become dangerous by reason of the equinoctial gales. Hence Veget. de re mil. v. 9, *Post hoc tempus incerta navigatio est, et discrimini*

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VER. 8. 1. Explain and illustrate the use of παραλέγεσθαι in a nautical acceptation. 2. What is known of the *Fair havens* and *Lasæa*?

VER. 9. 1. *By what name was this νηστεία known; and was it of divine or human appointment?* (A. a. VI. G. γ. 2.) 2. *Give the day of the month on which it was observed both according to the Jewish and Christian Calendar; so as to mark the season of the year at which St Paul's voyage took place.* (A. a. VI. E. γ. 5.).

*propior.* Compare also Plin. N. H. II. 37. Cæs. B. G. IV. 36. v. 23.

ἐπισφαλούς. Gen. sing. contr. of ἐπισφαλής,—és, *hazardous, dangerous*; from ἐπὶ and σφάλλω.—πλοός. Gen. sing. of πλοῦς.—παρεληλυθέναι. Perf. infin. of παρέρχομαι—παρήνει. Imperf. 3 sing. contr. of παραινέω.

VER. 10. θεωρῶ ὅτι μετὰ ὑβρεως κ. τ. λ. (1) Although the construction is obviously irregular, the participle ὅτι is nevertheless sometimes followed by an infinitive, as here by μέλλειν. Compare Herod. III. 55. Xen. Hell. IV. 3. 1. Polyb. I. 4. 1. Diod. Sic. IV. 26. (2) Of the terms ὑβρις and ζημία, both of which in this passage denote *injury* or *damage*, the former seems to respect *the crew*, and the latter *the ship*.

VER. 11. τῷ κυβερνήτῃ καὶ τῷ ν. *The pilot and supercargo.* Artemid. I. 37. ἄρχει πρῶτως ὁ κυβερνήτης, κυβερνήτου δὲ ὁ ναύκληρος. The Latin synonyms are *gubernator* and *naviculator*.

VER. 12. Φοίνικα. (1) *Phoenix*, now called *Sphecia*, on the coast of Crete. It must not be confounded with the country of *Phœnicia*.—βλέποντα κατὰ λίβα κ. τ. λ. (2) *Looking towards the south-west and north-west.* Of βλέπειν, in a geographical sense, there are frequent examples; as in Xen. Cyr. VIII. 5. 2. πρὸς ἑω βλέπουσαν. So in Latin, Cæs. B. G. VII. 69. *Quæ pars collis ad orientem spectabat.* (3) The Latin names of the winds *Libs* and *Caurus*, which are here Hellenized in λίβς and χῶρος, are used to designate the quarters of the heaven from which they blew; and it should seem

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VER. 10. 1. *Do you observe any peculiarity of construction in this verse?* (G. γ. 2.). 2. Distinguish between ὑβρις and ζημία, as here employed.

VER. 11. What officers were the κυβερνήτης and ναύκληρος?

VER. 12. 1. How do you render Φοίνικα? 2. Illustrate the geographical sense of βλέπειν. 3. Write a note on κατὰ λίβα καὶ κατὰ χῶρον. (G. γ. 2.).

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that the harbour was in the form of a crescent, of which the horns pointed to those quarters.

*ἀνευθέτου*. Gen. sing. of adj. *ἀνεύθετος*, -ου, *unfit, inconvenient*; from a priv., *εὐ*, and *τίθημι*.—*παραχειμασίαν*. A place to winter in; from *παραχειμάζω*, infin. aor. 1. *παραχειμάσαι*. From *παρά* and *χείμων*.—*πλείους*. Nom. pl. contr. of *πλείων*.—*ἔθεντο*. Aor. 2 mid. 3 pl. of *τίθημι*.—*λιμένα*. Acc. sing. of *λιμήν*, a harbour.

VER. 13. *τῆς προθέσεως κεκρατηκέναι*. (1) *That they had gained their object*. Compare Heb. vi. 18.—*ἄραντες*. (2) *Having weighed anchor*, subaud. *τὴν ἄγκυραν*. Polybius has the full phrase; and the same ellipsis occurs in Thuc. II. 25. *οἱ δὲ Ἀθηναῖοι ἄραντες παρέπλεον*. Sometimes the verb *αἶρειν* is used, in like manner *absolutely*, of a journey by land. See Herodian. VIII. 7. 1. Joseph. Ant. III. 1. 3.—*ἄσσον παρελέγοντο τὴν Κ*. (3) *They coasted along Crete close in shore*. The adverb *ἄσσον* is the comparative of *ἐγγύς*, and occurs with a genitive in Herod. IV. 3. VII. 233. Joseph. Ant. XIX. 2. 4. It is used, however, *absolutely*, as in this verse, in Joseph. Ant. I. 20. 1. *ἄσσον ἀκολουθεῖν*. (4) Some would read *Ἄσσον*, as a proper name; but *Assus*, in Crete, was inland. See Plin. N. H. IV. 12.

*ὑποπνέσαντος*. Gen. sing. part. aor. 1 act. of *ὑποπνέω*, to blow gently. The preposition has the same force which *sub* frequently bears in Latin.—*προθέσεως*. See on c. XI. 23.—*κεκρατηκέναι*. Infin. perf. act. of *κρατέω*.

VER. 14. *κατ' αὐτῆς*. *Scil. τῆς Κρήτης*.—*ἄνεμος τυφωνικός*, ὁ κ. *Εὐροκλύδων*. The name of this wind is found in no other writer, and its mixed derivation, from the Latin *Eurus* and the Greek *κλύδων*, has been pronounced

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VER. 13. 1. What is the import of the phrase *προθέσεως κρατεῖν*? 2. Explain *ἄραντες*, and supply the ellipsis. (G. γ. 2.) 3. Translate the clause *ἄσσον παρελέγοντο τὴν Κρήτην*, and illustrate the use of the adverb *ἄσσον*. 4. How do some modify the reading of the text? (G. γ. 2.)

VER. 14. What are the derivation and meaning of *Εὐροκλύδων*, and its epithet *τυφωνικός*?

anomalous. Probably however it was a term peculiar to certain districts. A. Gell. II. 22. *Sunt alia quædam nomina quasi peculiarium ventorum, quæ incolæ in suis quique regionibus fecerunt.* From the character here ascribed to the *Euroclydon*, it seems to have been what is now called a *Levanter*. The epithet *τυφωνικός* signifies *tempestuous*; from *τυφών*, a *hurricane* or *tornado*. Compare Æsch. Theb. 513. Soph. Ant. 418. Eur. Phœn. 1170. Plin. N. H. II. 49.

VER. 15. ἀντοφθαλμῆιν. (1) Properly this verb means *to look one in the face*; and thence metaphorically *to strive against, to resist*, as in Ecclus. xix. 5. LXX. In the same sense ἀντιβλέπειν occurs in Joseph. Ant. vi. 6. 2; and in Lucret. I. 67. *tollere oculos contra* is used synonymously with *obsistere*. The verb has here a peculiar propriety, if, as some suppose, there is an allusion to a round piece of wood attached to the prow, and sometimes called *the eye of the vessel*.—ἐπιδόντες ἐφερόμεθα. (2) *Giving the vessel to the wind* (subaud. τὴν ναῦν τῷ ἀνέμῳ), *we were driven about*. So Heliod. Æth. I. 3. τοῦ κυβερνήτου ἐνδόντος τῷ ἀνέμῳ, scil. τὸ πλοῖον. Sil. Ital. XI. 275. *Purppim dat vento*. Some supply ἑαυτοὺς, but the verb φέρεσθαι, which is properly applied to a *ship driven before the wind*, confirms the other method. Compare Hom. Od. H. 343. Herod. III. 10.

συναρπασθέντος. Gen. sing. n. part. aor. 1 p. of συναρπάζω.—ἐπιδόντες. Nom. pl. part. aor. 2 act. of ἐπιδίδωμι. Not from ἐπειδω.

VER. 16. Κλαύδην. (1) A small island off the south-west coast of Crete. It is called *Claudos* by Ptolemy (III.

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VER. 15. 1. Explain and illustrate the verb ἀντοφθαλμῆιν. 2. Translate ἐπιδόντες ἐφερόμεθα, and point out the construction and import of the words.

VER. 16. 1. What is the bearing of *Clauda* with respect to *Crete*?

7.), and *Gaudos* by Pliny (N. H. iv. 22.) and Mela (ii. 7.). (2) Now *Gozzo*.—περικρατεῖς γ. τῆς σκάφης. (3) *To recover the boat*; which may have been washed from its fastenings by the violence of the waves, or by some accidental means have been dropped into the sea. Other explanations have been offered; but all are uncertain.

ὑποδραμόντες. Nom. pl. part. aor 2 of ὑποτρέχω, *to run under*; and here perhaps, *to sail past*.—ισχύσαμεν. Aor. 1 act. 1 pl. of ισχύω, *to be able*.—περικρατεῖς. Nom. pl. contr. of the adj. περικρατής, -ēs, *successful, master of*, from περὶ and κρατέω, *to lay hold of*.

VER. 17. βοηθείαις. (1) *Stays*. Some indeed understand the *assistance* of the passengers; but it rather denotes the *cables* or *chains* employed in *undergirding the ship*. This was done by passing ropes under the bottom, and girding them tightly, in order to keep the timbers together. In this sense ὑποζωννύειν is used also in Polyb. xxvii. 3; and Plato (Polit. x.) speaks of ὑποζώματα τῶν τριηρῶν. Compare Hor. Carm. i. 14. 6.—τὴν Σύρτιν. (2) Commentators have very generally taken for granted that either the greater or lesser *Syrtis* is here meant; but these lay considerably to the south-west on the African coast: so that the word probably denotes merely a *sand-bank*, as in Virg. Æn. i. 111. In the best charts of the Mediterranean a *shelf of sand* is laid down at no great distance from the island *Clauda*.—χαλάσαντες τὸ σκεῦος. (3) *Having let down the mast*. Some understand by σκεῦος either *the sails*, or *the anchor*; but, although any part of the ship's furniture (σκευή, ver. 19.) might be meant, the context plainly indicates the *mast*,

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2. What is its modern name? (D. β. 9.) 3. How do you understand the expression περικρατεῖς γενέσθαι τῆς σκάφης?

VER. 17. 1. What were these βοηθείαι; and what is meant by the phrase ὑποζωννύειν τὸ πλοῖον? 2. In what sense do you suppose that σύρτις is here used; and why? 3. What is meant by χαλᾶν τὸ σκεῦος?

which, in the ships of the ancients, was so constructed as to be raised and lowered at pleasure.

ἐχρώντο. Imperf. 3 pl. contr. of χράομαι.—ἐκπέσωσι. Aor. 2 subj. 3 pl. of ἐκπίπτω.—χαλάσαντες. Nom. pl. part. aor. 1 act. of χαλάω.

VER. 18. τῇ ἐξῆς. (1) *Scil.* ἡμέρα. And there is the same ordinary ellipsis with τῇ τρίτῃ, in the next verse. See above, on c. xx. 15.—ἐκβολὴν ἐποιούντο. (2) *Made an ejection of*, i. e. *threw overboard, the cargo*. The phrase occurs also in Jonah i. 5. LXX. Achil. Tat. III. 2.

χειμαζομένων. *Storm-tost*. Gen. pl. part. pr. p. of χειμάζω.—ἐκβολὴν. Acc. sing. of ἐκβολή,-ῆς, *an ejection*; from ἐκβάλλω.

VER. 19. τὴν σκευήν. As it is clear from vv. 28, 29. 40. that all the *ship's furniture* was not now thrown overboard, the meaning is that the vessel was lightened of all such parts of it, masts, rigging, sails, &c., as had become incumbrances, including perhaps a great portion of the baggage belonging to those on board.

αὐτοχείρες. Nom. pl. of the adj. αὐτοχείρ, *with one's own hands*; from αὐτός and χεῖρ.—ἐρρίψαμεν. Aor. 1 act. 1 pl. of ῥίπτω.

VER. 20. περιηρέιτο πᾶσα ἐλπὶς τ. σ. ἡμᾶς. See below, on v. 40.

VER. 21. ἀσιτίας. (1) *Neglect of food*, from loss of appetite occasioned by fear, not from any scarcity of provisions. See ver. 33; and compare Ps. cii. 4.—κερδῆσαι. (2) *To escape*; inasmuch as to avoid danger is in fact *a gain*. The verb is used by Josephus (*Ant.* II. 3. 2.) in the same sense; and so *lucrari* in Cic. *Verr.* I. 12. Stab. Theb. xi. 307. In like manner, we say *to save trouble, expence, &c.*

VER. 18. 1. Supply the ellipsis with τῇ ἐξῆς. 2. What is the meaning of the phrase ἐκβολὴν ποιῆσθαι?

VER. 19. What do you understand by τὴν σκευὴν ῥίπτειν?

VER. 21. 1. What does ἀσιτία here imply? 2. Illustrate the sense in which κερδαίνειν is here used.



σταθείς. Part. aor. 1 pass. of ἵστημι.—πειθαρχήσαντας. Acc. pl. part. aor. 1 act. of πειθαρχέω, to obey, to take advice; from πείθομαι and ἄρχων.—κερδῆσαι. Infin. aor. 1 act. of κερδαίνω.

VER. 23. οὐ εἰμί. Supply δοῦλος, as in Isai. xlv. 14. lxx. The ellipsis is also found in Exod. xxxii. 26. Levit. xx. 26.

VER. 24. κεχάρισται σοι. See above, on c. iii. 14. It is clear from ver. 31. that this promise did not preclude the necessity of exertion on the part of the crew; so that to neglect the means of safety within their reach would have been tempting God's providence to desert them.

φοβοῦ. Imper. pr. mid. 2 sing. contr. of φοβέω.—παραστήναι. Infin. aor. 2 act. of παρίστημι.—κεχάρισται. Perf. pass. 3 sing. of χαρίζομαι.

VER. 27. ἐν τῷ Ἀδρίᾳ. (1) Not the *Sinus Adriaticus*, or, *Gulf of Venice*; but all that part of the Mediterranean south of Italy, which includes the *Mare Ionicum*, *Creticum*, and *Siculum*. See Ovid. Fast. iv. 501. Trist. i. 10. 4.—προσάγειν τινὰ αὐτοῖς χώραν. (2) An hypallage, similar to that noticed at c. xxi. 3. Possibly, however, it may be explained by the familiar optical illusion, which is thus described in Cic. Q. Acad. iv. 25. *Videsne navem illam? Stare nobis videtur; at iis, qui in navi sunt, moveri hæc villa.* Compare Virg. Æn. iii. 72. Ovid. Met. vi. 513.

ὑπενόουν. Imperf. 3. pl. contr. of ὑπονοέω.

VER. 28. βολίσαντες. *Having sounded.* (1) In Heb. xii. 20. βόλις, from βάλλω, is a *javelin*; but it also signifies a *sounding-line*. Hence Eustath. on Hom. Od. A.

VER. 23. Supply the ellipsis with οὐ εἰμί.

VER. 24. Was God's promise to Paul entirely unconditional?

VER. 27. 1. What sea is here meant by τῷ Ἀδρίᾳ? (G. β. 2.)

2. Explain the hypallage contained in the words προσάγειν αὐτοῖς χώραν.

VER. 28. 1. What is the derivation and meaning of βολίζαν?

p. 39. βολίζειν τὸ σημειοῦσθαι διὰ καθέσεως βόλου, εἰ βαθὺ τὸ ὕδωρ.—ὀργυῖās εἴκοσι. (2) *Twenty fathoms*. According to the Etym. M. ὀργυιά, as derived from τὰ γυνὰ ὀρέγειν, signifies *the distance between the hands when the arms are extended at full length*. Compare Xen. Mem. II. 3. 19:

VER. 29. ἐκ πρύμνης ῥίψαντες ἄγκ. τ. It was not unusual with the ancients to carry the anchors at the *stern*, instead of the *pro*w; though the contrary practice was equally in use, as may be inferred from ver. 30. Compare Virg. *Æn.* III. 277. Val. Flacc. v. 72. In stormy weather also more than one anchor was thrown out, in order to secure the vessel more firmly; and the use of *four* on this occasion corresponds exactly with Cæs. B. G. I. 25. *Naves quaternis anchoris distinebat, ne fluctibus moverentur.*

τραχεῖς. Acc. pl. m. contr. of the adj. τραχὺς, -ύ, *rough*; and thence, as applied to the sea, *rocky*. Compare Polyb. I. 54. Diod. Sic. XII. 72.—ἡϋχοντο. Imperf. 3 pl. of εϋχομαι.

VER. 30. ἀγκύρας ἐκτείνειν. This pretence of the sailors, of *letting down an anchor* from the *pro*w, was in order to draw off attention from their real design, and thus preventing too great a number from pressing into the boat, and swamping it.

VER. 33. ἄχρι δὲ οὗ. *Scil.* χρόνον. So Rom. v. 13. See also above, on c. i. 2.—τεσσαρεσκαιδεκάτην σ. ἡμ. (1) These fourteen days are to be counted from that on which they left Crete. Compare vv. 12. 18, 19. 27.—ἄστροι διατελεῖτε, μ. π. (2) It is clearly necessary to

2. How do you explain the word ὀργυιά?

VER. 29. Was it usual for the ancients to carry their anchors in the stern; and were *four* an extraordinary number?

VER. 30. What is meant by ἀγκύρας ἐκτείνειν, and why was the pretence adopted?

VER. 33. 1. From what period is the fortnight, here mentioned, to be computed? 2. How do you understand the words ἄστροι διατελεῖτε, μηδὲν παραλαβόμενοι?

understand these expressions of their having eaten *comparatively nothing*; nor are instances of similar limitations unfrequently observable even in ordinary conversation.

VER. 34. προσλαβεῖν τροφῆς. (1) *To take some nourishment*: subaud. τι or μέρος τι. This use of the genitive is very frequent. Compare, for instance, Matt. xiv. 20.—οὐδένο<sup>ς</sup> θριξ̄ ἐκ τῆς κ. π. (2) An expression proverbial of escape from even the slightest injury. Compare 1 Sam. xiv. 25. 1 Kings i. 52. Matt. x. 29. Luke xxi. 18.

προσλαβεῖν. Infin. aor. 2 act. of προσλαμβάνω.—θριξ̄. *A hair*. G. τριχός, N. pl. τριχῆς, D. θριξί.—πεσεῖται. Fut. mid. 3 sing. of πίπτω.

VER. 39. κόλπον ἔχοντα αἰγιαλόν. (1) Some would render *a shore having a creek*, instead of *a creek having a shore*; but this inverted construction is as unnecessary, as it is violent: for αἰγιαλός is not only *a shore*, but *a sandy shore*, and convenient for landing. Thus in Xen. Anab. vi. λιμὴν ἔχων αἰγιαλόν. Hence Hesychius explains κόλπος by κοῖλος τόπος παραθαλάσσιος, and αἰγιαλός by ὁ τόπος παραθαλάσσιος ψαμμώδης.—ἐξῶσαι τὸ πλοῖον. (2) *To run the ship aground*: as in Thucyd. ii. 90. Polyb. xv. 2. 15. So *expellere* and *ejicere* are used in Latin. Compare Cæs. B. C. iii. 28. Liv. xliv. 28. Somewhat similarly ships *driven out of their course* are called ἐξῶσαι in Herod. ii. 113.

κατενόουν. Imperf. 3 pl. contr. of κατανοῶ.—ἐξῶσαι. Infin. aor. 1 act. of ἐξώθω.

VER. 40. τὰς ἀγκύρας περιελόντες. (1) *Having re-*

VER. 34. 1. *How do you account for the genitive after προσλαβεῖν?* (G. β. 2.) 2. What is the import of the expression οὐδένο<sup>ς</sup> θριξ̄ ἐκ τῆς κεφαλῆς πεσεῖται?

VER. 39. 1. Translate κόλπον ἔχοντα αἰγιαλόν, and shew that any inversion of the words would be incorrect. 2. What is meant by ἐξῶθαι τὴν ναῦν?

VER. 40. 1. What do you understand by ἀγκύραν περιαιρεῖν; and to what metaphorical expression has it given rise?

*moved, or cut away, the anchors.* Hence, in ver. 20. supra, the metaphorical expression *περιαιρεῖν τὴν ἐλπίδα*, *to cut off all hope*, which is common in all languages.—*εἶων εἰς τὴν θ.* Supply *ἐκπεσεῖν*, as in v. 32.—*τὰς ζευκτηρίας τῶν πηδαλίων.* (2) *The rudder-bands.* The ships of the ancients had two rudders, one on either side of the stern; and these *ζευκτήριαι* were the ropes by which they were raised out of the water, or lowered into it, as circumstances required. Eur. Hel. 1552. *πηδάλιά τε ζευγλαῖσι παρακαθίετο.*—By *ἀρτέμων*, the sail called *the dolon*, and used to steady the ship in a heavy sea, is generally supposed to be that which is here meant; but there is much difference of opinion respecting it. See Liv. xxxvi. 44.—*τῇ πνεούσῃ.* (3) Supply *αὐρα*.—*κατέιχον εἰς τὸν αἶγ.* (4) *Scil. τὴν ναῦν.* The phrase means *to make for the shore*. Compare Hom. Od. A. 454. Xen. Hell. ii. 1. 19.

*περιελόντες.* Nom. pl. part. aor. 2 act. of *ν. irr. περιαιρέω*.—*ἀνεντες.* Nom. pl. part. aor. 2 act. of *ἀνίημι*.—*ἐπάραντες.* Nom. pl. part. aor. 1 act. of *ἐπαίρω*.

VER. 41. *τόπον διθάλασσον.* (1) This would properly mean an *isthmus*, just as Corinth is called *bimaris* in Hor. Carm. i. 7. 2. Ovid. Fast. iv. 499. It appears however that the vessel was not driven on shore; so that a *sand-bank* seems here to be meant, and it is still pointed out on the north-west coast of the island of Malta, by the name of *La Cala di S. Paolo*.—*ἐπώκειλαν τὴν ναῦν.* (2) *They ran the ship aground.* Compare Thucyd. iv. 26. Xen. Anab. vii. 58. Arrian. Exp. ii. 25. 5. Diod. Sic. i. 31.

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2. Explain *ζευκτήριαι πηδαλίων* and *ἀρτέμων*. (C. γ. 6.)  
3. What substantive is understood with *τῇ πνεούσῃ*? 4. Explain the phrase *κατέειχον εἰς τὸν αἶγυιόν*, and supply the ellipsis.

VER. 41. 1. How do you explain *τόπον διθάλασσον*? (C. γ. 6.)  
2. What is the meaning of the phrase *ἐποκέλλειν τὴν ναῦν*?

understand these expressions of their having eaten & particularly nothing; nor are instances of similar lines time unfrequently observable even in ordinary conversation.

VER. 34. *προλαμβάνειν τρωγῆν.* (1) *To take & devour:* subund. *τῇ* or *μέρος τῇ*. This use of the genitive is very frequent. Compare, for instance, *Ματθ. xii. 20.*—*οὐδένος θηρὶ ἐκ τῆς γ. τ.* (2) An expression of a method of escape from even the slightest injury. Compare *1 Sam. xiii. 25.* *1 Kings i. 52.* *Matt. x. Luke xiii. 18.*

*προλαμβάνειν.* Infin. aor. 2 act. of *προλαμβάνειν*.—*θηρὶ. A. G. τρωγῆν, B. pl. τρωγῆν, D. θηρὶ—πεσείται.* Fut. mid. 3 of *πείσσειν*.

VER. 39. *αἰῶνα ἔχοντα αἰγιαλόν.* (1) *Some would render a shore having a creek, instead of a creek having a shore; but this inverted construction is as unnecessary as it is violent: for αἰγιαλός is not only a shore, a sandy shore, and convenient for landing. Thus Xen. Anab. vi. λαμὴν ἔχων αἰγιαλόν.* Hence Hesychius explains *αἰῶνα* by *αἰῶλος τόπος παραθαλάσσιος*, *αἰγιαλός* by *ὁ τόπος παραθαλάσσιος ψαμμώδης*.—*ἐξ τῆς θαλάσσης.* (2) *To run the ship aground:* as in *Thuc. ii. 90.* *Polyb. iv. 2. 15.* So *expellere* and *ejicere* used in Latin. Compare *Cæs. B. C. iii. 28.* *κλιν. 28.* Somewhat similarly ships driven out of course are called *ἐξῶσαι* in *Herod. ii. 113.*

*κατανοίω.* Imperf. 3 pl. contr. of *κατανοίω*.—*ἐξῶσαι.* aor. 1 act. of *ἐξῶσαι*.

VER. 40. *ὥς ἀγκύρας περιελόντες.* (1) *Having*

VER. 34. 1. *How do you account for the genitive προλαμβάνειν?* (G. β. 2.) 2. *What is the import of the expression οὐδένος θηρὶ ἐκ τῆς κεφαλῆς πεσείται?*

VER. 39. 1. *Translate κόλπον ἔχοντα αἰγιαλόν, and that any inversion of the words would be incorrect.* 2. *What is meant by ἐξῶσαι τὴν ναῦν?*

VER. 40. 1. *What do you understand by ἀγκύρας περιελόντες, and to what metaphorical expression has it given rise?*



περιπεσόντες. Nom. pl. part. aor. 2 act. of περιπίπτω.—ἐπώκειλαν. Aor. 1 act. 3 pl. of ἐποκέλλω.—ἐρείασα. Nom. sing. f. part. aor. 1 act. of ἐρείδω, *to strengthen*; and, in an intransitive sense (*subaud.* ἐαυτήν), *to stick fast*.—ἀσάλευτος. *Immoveable*. See above on c. ii. 25.

VER. 42. τῶν δὲ στρατιωτῶν βουλὴ κ. τ. λ. This design of the soldiers to kill the prisoners originated in the strictness of the Roman discipline, by which they would be liable to the punishment of those who escaped. See above, on c. xvi. 27.

δεσμώτας. See above on ver. 1.—ἐκκολυμβήσας. Aor. 1 part. of ἐκκολυμβάω, *to swim away*.

VER. 43. ἀπορρίψαντας. *Scil.* ἐαυτοὺς εἰς τὴν θάλασσαν. In the next verse also there is an ellipsis of ἀπορρήγματων, or some such word, which the sense requires to be supplied with τινων.

διασωσαι. See above, on c. xxiii. 24.—ἀπορρίπτω. Acc. pl. part. aor. 1 act. of ἀπορρίπτω.—ἐξίέναι. Infin. pr. of ἐξίμι.

Ver. 44. σανίσιν. Dat. pl. of σανίς, *idos, a plank*.

## CHAPTER XXVIII.

CONTENTS:—*St Paul's sojourn on the island of Melita*, vv. 1—10. (A. D. 59.) *His voyage, and arrival in Rome; and his reception by the brethren*, 11—16. *His conference with the Jews*, 17—29. *His imprisonment*, 30, 31. (A. D. 60—62.)

VER. 1. Μελίτη. (1) Some have maintained that this was a small island in the Adriatic, properly so called; but see on c. xxvii. 27. There can be little doubt that *Malta* was the scene of the Apostle's shipwreck. (2) The course of the ship, the maritime importance of the island (ver. 11.), and its consequence

VER. 42. Why did the soldiers propose to kill the prisoners?

VER. 43. Supply the ellipses in this and the next verse.

VER. 1. 1. *What island is here referred to?* (C. a. 6.)  
2. *Give any reasons that occur to support your opinion.* (*Ibid.*)

as the seat of the Roman governor, combine to refute the contrary opinion. Moreover, an inscription has been found at Malta, upon which the title *πρωτος Με-λιταιων* exactly corresponds with that of Publius in ver. 7: and although the island was at this time in a high state of civilization and commercial prosperity, yet the term *βάρβαροι* (ver. 2.) was indiscriminately applied by the Greeks and Romans to all foreigners whomsoever; not indeed by way of reproach, but rather with reference to difference of language. Thus Ovid. *Fast.* v. 10. 37. *Barbarus hic ego sum, quia non intelligor ulli.*

VER. 2. οὐ τὴν τυχοῦσαν φ. See above on c. xix. 11.—ἀνάψαντες πυράν. (1) *Having kindled a heap of fuel.* Mark the distinction between *πῦρ* and *πυρά*.—προσελάβοντο π. ἡμᾶς. (2) *Received us all with hospitality.* Compare Rom. xiv. 1. xv. 7. Philem. 12. 17.—τὸν ὑετὸν τὸν ἐφυστῶτα. (3) *The pouring rain.* Compare Polyb. viii. 3. 7.

ἀνάψαντες. Nom. pl. part. aor. 1 act. of ἀνάπτω.—ἐφυστῶτα. See on c. iv. 1. 14.

VER. 3. φρυγάνων πλῆθος. (1) *A bundle of sticks.* So πλῆθος is applied to *inanimate things* by Plutarch and others. By φρύγανα is meant *dry wood for fuel*; as in Xen. *Anab.* vi. 3. 8. φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ.—ἐκ τῆς θερμῆς. (2) *In consequence of the heat*; not as the English Translation, *out of the heat or fire.* The prepositions ἐκ and ἀπὸ are frequently used in the sense of *propter*. See Rev. xvi. 21. Soph. *Œd.* c. 612; &c. Compare Sall. *Cat.* c. 35.

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VER. 2. 1. What is the exact meaning of ἀνάπτειν πυράν? 2. What does προσελάβεσθαι signify? 3. How do you render τὸν ὑετὸν τὸν ἐφυστῶτα?

VER. 3. 1. State clearly what is meant by φρυγάνων πλῆθος. 2. ἐκ τῆς θερμῆς. What is the force of the preposition?



*συστρέψαντος*. Gen. sing. part. aor. 1 act. of *συστρέφω*, to *heap together*. Hence *συστροφή*, in c. xxiii. 12.—*καθήψε*. Aor. 1 act. 3. sing. of *καθάπτω*, to *fasten upon*. Of the construction here, and in the next verse, see on c. iii. 7.

VER. 4. τὸ θηρίον. *The creature*. (1) The word is interchanged with *ἔχιδνα*, as in this passage, in Lucian. Philops. ii. Artem. iv. 50; and that it is appropriately used of *venomous* animals, appears from Eccclus. xii. 17. Theocr. Idyl. xxiv. 54. Æsch. Dial. S. iii. 21.—*φονεύς ἐστιν*. (2) The inference adopted by the islanders that St Paul was a *murderer*, may probably have originated in the vulgar notion that the gods were wont to inflict upon criminals a punishment analogous to their crime; and thus *the hand* was supposed to indicate murder, and to be punished accordingly. Compare Plaut. Pseud. i. 5. 12.—*ἡ Δίκη*. (3) The proper name of the goddess of *divine vengeance*, as worshipped by the heathen. Aristot. de mundo:—τῷ θεῷ αἰὲς ξυνέπεται Δίκη τῶν ἀπολειπομένων τοῦ θείου νόμου τιμωρός. Compare Hor. Carm. iii. 2. 32.

*κρεμάμενον*. Acc. sing. neut. part. pr. mid. of *κρέμαμαι*, to *suspend oneself*.

VER. 6. *πίμπρασθαι*. (1) This verb is frequently applied to denote *swelling* caused by *poisonous inflammation*. Thus Lucian:—ὄφεις οὐ πάνν μέγας, ἐχίδνη ὁμοίος, *πίμπρασθαι* ποιεῖ καὶ βοῶσιν, ὥσπερ οἱ ἐν πυρὶ κείμενοι. See also Ælian. H. An. i. 57. iii. 18. The adjective *ἄτοπος* also, which signifies *evil* generally (Luke xxiii. 14.), is used by Galen of the effect of venomous bites.—*μεταβαλλόμενοι*. *Changing their opinion*. (2) There is an ellipsis of *γνώμην*, which is supplied in Xen. Hell. ii. 3. 18.

VER. 4. 1. Illustrate the sense in which *θηρίον* is here used. 2. What may have induced the belief that St Paul was a *murderer*? 3. In what acceptation is *ἡ Δίκη* here used?

VER. 6. 1. How are the words *πίμπρασθαι* and *ἄτοπος* here employed? 2. Supply the ellipsis with *μεταβαλλόμενοι*.

πύμπρασθαι. Infin. pr. p. of πύμπρημι, to burn or inflame.—  
ἄφνω. See above, on c. ii. 2.

VER. 7. τῷ πρώτῳ τῆς ν. See on ver. 1. As Malta was at this time subject to the Prætor of Sicily (Cic. Verr. iv. 18.), Publius may have been his deputy. He is said to have been subsequently the first bishop of the Christian Church on this island.

VER. 11. παρασήμῳ Διοσκούροις. With the *Dioscuri* for a sign. The two nouns are in apposition, with σύν understood. Although the *tutela* and παράσημον were in this instance identical, the ships of the Romans had a device at the prow, as well as the *tutelar* divinity at the stern. Compare Virg. Æn. v. 115. x. 15. Ovid. Trist. i. 9. 1. It is well-known that the *Dioscuri* were looked upon as the especial patrons of sailors. See Xen. Symp. viii. 29. Hor. Od. i. 3. 2. iv. 8. 31. Sen. Herc. F. 14.

παρασκεμαότι. Dat. sing. part. p. act. of παρασκευάζω.—  
παρασήμῳ. Dat. sing. of παράσημον, a device, or figure-head; from παρά and σημαίνω.—Διοσκούροις. Dat. pl. of Διοσκούροι, the *Dioscuri*; i. e. *Castor* and *Pollux*, the two sons of *Jupiter* by *Leda*, metamorphosed after death into the constellation *Gemini*.

VER. 12. Συρακούσας. (1) In its northward passage from *Malta* to *Italy*, the vessel which bore *St Paul* would naturally touch at *Syracuse*, the antient capital and principal seaport of *Sicily*. (2) It lay at the eastern point of the island, and is memorable for its resistance to the *Athenian* expedition, which perished before its walls in the year B. C. 413. Subsequently it was taken by the *Romans* under *Marcellus* (B. C. 212.) after a siege of

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VER. 7. To whose jurisdiction was *Malta* now subject; and is any thing known of *Publius*?

VER. 11. Explain παρασήμῳ Διοσκούροις. (C. a. 6.)

VER. 12. 1. What is the bearing of *Syracuse* with respect to the island mentioned in the text? (B. a. 4.). 2. Give some account of this celebrated city.

3 years; but it regained, under Augustus, much of its former importance.

VER. 13. Ῥήγιον. A maritime city of Calabria, at the extreme south-western point of Italy, and opposite the town of Messina, in Sicily. It derived its name from ῥήγνυμι, *to break*, on the supposition that Sicily was originally attached to the main land, from which it was *rent* or *broken off* by an earthquake. See Justin.

IV. 1. The modern name is *Reggio*.—Ποῦῶλονς. *Puteoli*, now *Puzzuoli*, a maritime town of Italy, on the northern shore of the bay of Naples, and about 8 miles distant from that city. Strabo describes it as possessing a large and commodious haven; and it was the port at which the corn-ships generally discharged their freight. The mineral waters in the neighbourhood made it a place of considerable resort; and its name has been derived either a *puteis* or a *putore*, from the springs themselves or their sulphureous exhalations.

δευτεραῖοι. Nom. pl. of δευτεραῖος, *a, ov, one who does something on the second day*. This is the general sense of this class of adjectives, which are used adverbially. Thus again τεταρταῖος, in John xi. 29. See my note on Hom. Il. A. 414.

VER. 14. ἤλθομεν. *We proceeded*; not *we arrived*. Compare Matt. xii. 9. John xi. 17. Hom. Il. A. 120.

VER. 15. Ἀππίου φόρον καὶ τ. τ. In like manner Cicero (Epist. Att. ii. 10.) speaks of *Appii Forum* and *Tres Tabernæ* in connexion. They were small towns on the *via Appia*, about 50, and 28, miles from Rome respectively. Horace (Sat. i. 5. 7.) speaks of the former in no very inviting terms.

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VER. 13. *Describe the relative geographical situations of Rhegium and Puteoli (B. a. 4.); state the origin of their names, and mention those by which they are now known.*

VER. 14. *What is here the sense of ἐλθεῖν?*

VER. 15. *On what road were Appii forum and Tres tabernæ situated; and how far from Rome?*

VER. 16. τῷ στρατοπεδάρχῃ. (1) The *præfectus prætorii*, or captain of the prætorian guard; to whose custody prisoners from the provinces were usually consigned. See Plin. Epist. x. 65. Joseph. Ant. xviii. 6. 6. (2) At this time the name of this officer was *Afranius Burrhus*, who was put to death by Nero a year or two afterwards. See Tacit. Ann. xii. 42. xiv. 2.—καθ' ἑαυτόν. (3) *By himself*; i. e. apart from the other prisoners, in his own hired house. See ver. 30. This indulgence was probably obtained at the request of the centurion Julius, backed by the letters of Festus and Agrippa. Compare cc. xxv. 25. xxvi. 31.

παρέδωκε. See above, on c. iii. 13.—στρατοπεδάρχῃ. Dat. sing. of στρατοπεδάρχης, -ον, a *military præfect*; from στρατόπεδον and ἄρχω.—ἐπετρέπη. Aor. 2 pass. 3 sing. of ἐπιτρέπω.

VER. 17. τῶν ἱ. πρώτους. (1) *Persons of authority and influence*. So Joseph. Ant. vii. 11. 5. οἱ τῆς χώρας πρῶτοι. See also on c. xxv. 5.—ἐγὼ οὐδὲν ἐνάντιον κ. τ. λ. (2) With this statement, compare cc. xxi. 28. xxii. 3. xxiv. 14. 26. xxv. 11. xxvi. 31.

VER. 19. οὐχ ὡς τοῦ ἔθνους κ. τ. λ. In appealing to Cæsar, it was not the Apostle's intention to recriminate upon his accusers, but to defend himself against their charges, and to advance the cause of the Gospel.

VER. 20. τὴν ἄλυσιν ταύτην περικείμεαι. (1) See above on c. xii. 6; and compare c. xxvi. 29. (2) Alluding to

VER. 16. 1. To whose custody were the prisoners from the provinces usually committed? 2. *Who held the office at this time?* (B. a. 4.) 3. What does καθ' ἑαυτόν signify; and by what means may the indulgence have been procured for St Paul?

VER. 17. 1. What do you understand by τῶν Ἰουδαίων πρῶτοι? 2. Give references to the several particulars in St Paul's statement.

VER. 19. What was the Apostle's motive for appealing to Cæsar?

VER. 20. 1. *Explain fully τὴν ἄλυσιν ταύτην περικείμεαι.* (G. δ. 2.) 2. How does St Paul elsewhere allude to his imprisonment?

this imprisonment, St Paul says in Eph. vi. 20. *πρεσβεύω ἐν ἀλύσει*. (3) The verb *περίκειμαι* occurs in the same sense and construction in Joseph. Macc. c. 12. *ὁρῶν ἤδη τὰ δεσμὰ περικείμενον*.

VER. 23. *εἰς τὴν ξενίαν*. *To his lodging*. So also the word is used in Philem. 22. See above, on c. x. 23.

VER. 25. *εἰπόντος ῥῆμα ἔν*. A formula of frequent occurrence at the conclusion of a discourse. Compare Xen. Hell. II. 3. 34. Terent. Eun. I. 2. 98.

*ἀσύμφωνοι*. Nom. pl. of *ἀσύμφωνος*, *differing in opinion*; from *a priv.*, *σύν*, and *φωνή*.

VER. 26. *πορεύθητι κ. τ. λ.* (1) This quotation is from Isai. vi. 9, 10. It is here applied by St Paul, as before him by our Lord, to the obstinacy of the Jews in their rejection of Christianity. See also *Questions on St Matthew*, ch. xiii. 13, 14. (2) In the original of the prophecy, Jehovah is the speaker; so that the manner, in which the Apostle quotes it, proves the divinity of the Holy Ghost.

VER. 30. *διερίαν ὄλην*. (1) St Paul was shipwrecked on the island of Malta, late in the autumn of A. D. 59; and sailing thence after 3 months sojourn (ver. 11.), he arrived in Rome early in the year 60. (2) It is not known by what means his release was eventually obtained; but probably no charge was preferred against him, and he was accordingly set at liberty in the be-

3. Give an example in which the verb *περίκειμαι* is similarly constructed.

VER. 23. How is *ξενία* here used?

VER. 25. Illustrate the formula *εἰπὲν ῥῆμα ἔν*.

VER. 26. 1. Whence does St Paul quote the prophecy in the text; and by whom is it similarly applied elsewhere? 2. What does the manner, in which it is cited, prove?

VER. 30. 1. *In what year did St Paul arrive at Rome?* (B. a. 4.) 2. How and when did he obtain his release?

ginning of A. D. 62. (3) Of the remaining years of his life no authentic account has reached us; but Tradition relates that, after travelling far and striving hard in the cause of the Gospel, he underwent a second imprisonment at Rome, and was at length put to death in the persecution under Nero. (4) In the interim he certainly revisited Asia Minor, Macedonia, and Crete; and from the mention of his intention to take a journey into Spain (Rom. xv. 24.), it has been thought that he carried his design into execution. (5) Although uncertain, the supposition is not altogether improbable. Clement of Rome (ad Cor. c. 5.) states that he went *to the extreme west*; and his testimony is confirmed by other writers, of whom Theodoret includes *Gaul* and *Britain* among the countries into which he carried the Gospel.

μισθώματι. Dat. sing. of μισθωμα, a hired lodging; from μισθός. Compare Theoph. Char. 23.

VER. 31. κηρύσσω τὴν βασιλείαν κ. τ. λ. The spread of the Gospel was greatly furthered by St Paul's imprisonment at Rome, and many even of the imperial household were converted. See Phil. i. 13. iv. 22. Hence also he wrote the Epistles to the *Ephesians*, *Philippians*, *Colossians*, *Philemon*, and the *Hebrews*; by which the progress of Christianity in all ages has been eminently advanced.

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3. What is known of his subsequent history? (B. a. 4.)
  4. What gave rise to the opinion that he visited Spain? (Ibid.)
  5. What probability attaches to the report of his travels westward?

VER. 31. Point out the advantages which resulted from the Apostle's first imprisonment.

# EXAMINATION PAPERS.

JANUARY, 1841. (A.)\*

## FIRST DIVISION, A. (a.)

1. DEFINE the meaning of the terms *genuineness* and *authenticity*. Name the author of this book; give the date and place where it was written; and add the reason for your answer. What may be observed concerning the style of the various speeches recorded in it? What traditional saying of our Lord's is preserved in this book? Shew by what fixed dates we may gain a clue to the chronology of this history.

2. Translate chap. X. vv. 34—43.

[Point out the Hebraisms and other peculiarities of idiom in this passage. Explain the construction τὸν λόγον ὃν ἀπέστειλε, κ. τ. λ. With what does εὐαγγελιζόμενος agree? Before whom was the Apostle speaking? State the occasion. Point out from this passage the essential qualifications of an Apostle; and compare the words of St Peter upon a former occasion. Upon how many distinct occasions did our Lord appear between the resurrection and ascension? Instance the manifestations made on the day of the resurrection.] *These questions were ordered to be omitted.*

3. Translate chap. IX. vv. 31—35.

Give the derivations of ἐκκλησία, and of our English word *Church*. What idea is conveyed to you by the term οἰκονομούμεναι? Shew in a map the relative positions of Judæa, Samaria, and Galilee; lay down six of the chief cities, and shew the locality of Joppa, Lydda, and Sharon. Why should the history of St Peter be taken up from this point rather than that of the other apostles? Name the important change in the constitution of the Church with which he was immediately connected.

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\* N.B. The *Roman Capitals* A, B, &c., and the *Greek letters*, α, β, &c., which are placed *between brackets*, at the head of the several *years* and *divisions*, correspond with the references, also, *between brackets*, in the questions at the foot of each page. The *Numerals* are the same both in the Examination Papers and Questions.

## 4. Translate chap. IV. vv. 24—28.

Give the meaning of the names Ἰησοῦς and Χριστός, with their respective derivations. To what offices under the Jewish polity were men consecrated by unction? Produce instances. Shew from Scripture that these several offices were united in the person of Christ.

[How was the kingdom of Herod the Great divided at his death? Who was the father and grandfather of the Herod here mentioned? What was the extent of his jurisdiction? Trace the progress of his fortunes under the emperors, Tiberius, Caligula, and Claudius. What afterwards became of him, and of Pilate?] *These questions were ordered to be omitted.*

5. *Judeos, impulsore Christo assidue tumultuantes, Roma expulit.* On what occasion does this history allude to the circumstance mentioned by Suetonius? Give the name of the emperor, and the probable date.

## 6. Translate chap. XXVII. vv. 9—15.

By what name was this νηστεία known? Was it of divine or human appointment? Give the day of the month on which it was observed, according to the Jewish and Christian calendar.

Express in English, and give the derivations of ἐντειλάμενος, ἐξωσεν, μετοικιῶ, κοπετός, σκωληκόβρωτος, διεσπάρησαν, βραδυπλοοῦντες, ραδιούργημα, χλευάζοντες, μαγεύων, ἐξέψυξεν, ἐμοσχοποίησαν.

## FIRST DIVISION, B. (β.)

## 1. TRANSLATE chap. I. vv. 1—7.

What do you understand by τὸν πρῶτον λόγον, and to whom was it inscribed? Where is mention first made of the author, and what remarkable change in the style does it introduce? Explain the meaning of the Apostle's question, Κύριε εἰ ἐν τῷ χρόνῳ τούτῳ κ. τ. λ. Give a second translation of the words οὐς ὁ Πατήρ ἔθετο κ. τ. λ. Compare a subsequent passage in this history respecting the insufficiency of John's baptism.

## 2. Translate chap. II. vv. 1—6.

Name the four feasts at which the Jews were compelled by the Law to be present. By what moveable feast was the feast of Pentecost regulated? Give the Jewish name for the latter. Express exactly the force of the words διαμεριζόμεναι and ἀποφθέγγεσθαι. What class of worshippers were these ἄνδρες εὐλαβεῖς? By what other titles are they mentioned in the Acts of the Apostles?

## 3. Translate chap. VIII. v. 40.

Where is Philip mentioned again in this history? Give the



more ancient name of Azotus. Put down the names of any towns through which Philip would pass on his way northward. Why may we infer that the route taken was preferable to all others at this time?

4. Translate chap. V. vv. 29—39.

Of what were the Apostles generally accused by the Jews? Connect with your answer the term ὁ Θεός τ. κ. ημ. Express with proper force καὶ τὸ πνεῦμα δὲ τ. α. What is known concerning this Gamaliel, and the insurgents here mentioned? What is the meaning of ἀπογραφή, and when did it take place?

5. Translate chap. XXIII. vv. 1—5.

Shew from the history of Ananias that the words of the Apostle, οὐκ ᾔδειν, ἀδελφοί, κ. τ. λ., will admit of a strictly literal interpretation. Give two other explanations of the words. Of what event may the words τύπτειν σὲ μέλλει ὁ Θεός be considered prophetic?

## SECOND DIVISION, A. (γ.)

1. OVER how many years of the Christian era does this history extend? State the general grounds upon which the genuineness and authenticity of the New Testament are established. In which of St Paul's Epistles is St Luke mentioned? Where were these written, and in what years? How many visits of St Paul to Jerusalem are recorded in this book? Name the occasions.

2. Translate chap. XV. vv. 23—29.

Upon what occasion, and from whence, was this letter written? Who is said to have been the Bishop of the Church you name? What is known concerning his history? Add the probable date of his death, with any reason for your answer.

3. Translate chap. XII. vv. 20—23.

In what town did this event take place? Describe its position with relation to Tyre and Sidon. What made these cities so dependent upon Herod's dominions? Shew the remarkable accuracy of St Luke in styling Herod king. Settle the date of his death.

4. Translate chap. V. vv. 17—21.

Why was this sect particularly bitter against the Apostles? What do we learn from this book concerning their opinions? With what other party were they brought into collision by St Paul? Give the occasion; and the name of a third sect now gaining ground at Jerusalem, with a brief statement of their tenets. How was the συνέδριον constituted, and what was its number?

5. Translate chap. VII. vv. 2—8.

What have you to observe concerning the chronology of this passage? What country is meant by *γῆ ἀλλοτρίᾳ*, and how was it separated from Judæa? Compare the rite here mentioned with any corresponding Christian rite, shewing their points of agreement and difference. Fill up the construction *καὶ δεῦρο εἰς γ.*

6. Translate chap. VII. vv. 51—53.

Trace out briefly the course of St Stephen's argument up to its interruption.

## SECOND DIVISION, B. (δ.)

1. WHERE and in what year, was the Gospel of St Luke probably written? Give the reasons for your answer, and add the earliest date at which the Acts of the Apostles could have been written. What appear to have been the two main objects of the author?

2. Translate chap. X. vv. 9—16.

Point out two Hebraisms in this passage. Name the main divisions of the Jewish day, with the hour at which it began. In what manner is this vision connected with the sequel of the history?

3. Translate chap. VIII. vv. 9—14.

For what purpose were the two Apostles sent into Samaria? State any particulars connected with the history of Simon Magus that you know, naming the place of his birth and of his death. What do you understand by *μαγεύων*?

4. Translate chap. XXIV. vv. 10—16.

5. Translate chap. II. vv. 9—11.

Distribute the following nations, &c. according to the four points of the compass, making Judæa the centre.

6. Translate chap. XVIII. vv. 12—17.

On what other occasion does St Luke speak of an *ἀνθύπατος*? Give the Roman title of this officer; and shew the accuracy of its application in the instances quoted by you. Give the derivations of *σιμικίνθια*, *σονδάρια*, *κολωνία*.

7. Translate chap. XXV. vv. 7—11.

Settle the date of this event. How long had St Paul's imprisonment now lasted? *οὐ με δεῖ κρίνεσθαι*. Explain the reason. Name the emperor to whom St Paul made his appeal, and give a brief sketch of the close of this history.

## FEBRUARY, 1841. (α.)

1. Give the principal dates upon which the chronology of the Acts of the Apostles is built, and add the historical reasons for considering these dates as fixed. By what internal evidence may the author of this book be known? State what you know concerning the time and place where it was written. Compare the method by which the canon of the Old Testament and of the New have been respectively settled.

2. Translate chap. IX. vv. 23—30.

Supply the word omitted, and state how long after St Paul's conversion the journey to Jerusalem took place. Shew the relative geographical positions of the four cities mentioned. Give the probable meaning of Ἑλληνισταί. Give the interpretation of the name Βαρνάβας in English and Greek, and express the double sense of the Greek words.

3. Translate chap. XI. vv. 27—30.

In what year did Claudius commence his reign, and how long after did this famine take place? In what sense do you understand ὅλην τὴν οἰκουμένην? Give two meanings for the word διακονία as used in the New Testament.

4. Translate chap. XV. vv. 7—11.

Name the speaker of these words. Where and on what occasion were they uttered? Who appears to have decided the question at issue? Name the office this latter person held in the Church. What was the result of his decision? ἐπιθεῖναι ζυγόν κ. τ. λ. Illustrate this sentence by a quotation from the Epistle to the Galatians? Account for the constructions ἐν ἡμῖν ἐξελέξατο, ἀκούσατέ μου, and ἀκοῦσαι τὸν λόγον τοῦ εὐαγγελίου.

5. Translate chap. XVII. vv. 22—31.

How has the existence of this altar been explained? What local allusion may there be in the words ἐξ ἐνὸς αἵματος? Give the name of the poet quoted. Explain the construction ᾧ ᾤρισε. What was the effect of St Paul's speech? Give the derivation of δεισιδαιμονεστέρους, προτεταγμένους, ὁρθοεσίας, ψηλαφήσειαν.

## MAY, 1841. (ζ.)

1. UPON what fixed dates does the chronology of the Acts of the Apostles rest? Give the general scope of this history. Trace St Paul in his various journeys, dating the principal events from the year of his conversion. Name the various Christian rites and ordinances which are noticed in this history.

2. Translate chap. XI. vv. 19—21.

Lay down in a map the position of this Antioch, and also

the locality of another city of the same name. What do you understand by *Ἑλληνισταί*?

3. Translate chap. XIII. vv. 34—39.

Quote the text from the Psalms more fully. Where is it adduced on another occasion? Which of the Articles of the Church of England is based upon the text in question, and how does it involve the doctrine of the perfect manhood of our Lord? What doctrine is most closely connected with the resurrection of our Lord, and why?

4. Translate chap. XXIV. vv. 24—27.

Shew that a clue to the chronology of this part of the history is contained in the last verse. For how long a period was St Paul deprived of his liberty on this occasion?

5. Translate chap. XXIV. vv. 2—8.

Investigate the accuracy of the account given by Tertullus.

6. Translate chap. XXVII. vv. 39—44.

## JANUARY, 1842. (B.)

### FIRST DIVISION, A. (a.)

1. TRANSLATE chap. V. vv. 33—42.

Mention what is known of the date and circumstances of the insurrection of Judas. Is the *ἀπογραφὴ* here spoken of the same as that recorded Luc. ii. 2.? Quote the passage in which the author of the Acts is supposed to refer to his Gospel. Give a succinct account of his connexion with St Paul.

2. Translate chap. XII. vv. 1—9.

Give some account of the institution of the feast of unleavened bread. Is the James here mentioned the author of the General Epistle? Give a brief history of the rise and fortunes of Herod Agrippa, and draw a map of the countries included in his dominions at this time.

3. Translate chap. XVIII. vv. 12—23.

Describe the functions of the *ἀρχισυνάγωγος*. Is Sosthenes mentioned elsewhere in the New Testament? What were the limits of the Roman province of Achaia? Give the grammatical analysis of the following words *ἡνεσχόμεν, ἀπήλασεν, ἀνήχθη, ἀσπασάμενος*.

4. Translate chap. XXVIII. vv. 7—16.

Who held the office of *στρατοπεδάρχης* at this time? In what year did St Paul arrive at Rome, and what is known of his subsequent history? What gave rise to the opinion that he visited Spain? Describe the position of the island mentioned in the text, and the relative geographical situations of Syracuse, Rhegium, and Puteoli.

## FIRST DIVISION, B. (β.)

## 1. TRANSLATE chap. VIII. vv. 34—40.

What office did Philip hold in the church? Write down the ancient names of Azotus and Cæsarea. What data exist to determine the authorship of the book of the Acts, and the time and place of its composition?

## 2. Translate chap. IX. vv. 20—31.

What is the primary signification of *Χριστός*? Who were the Hellenists? *εἶχον εἰρήνην*. . . . . With what event does this synchronise? What space of time is included in the term *ἡμέραι ἱκαναί*, and how did St Paul employ it? Enumerate the most remarkable events omitted in the Book of the Acts.

## 3. Translate chap. XIII. vv. 1—12.

What is the import of the term *προφῆται* in the New Testament? Give the derivations of *λειτουργούντων*, *ῥαδιουργίας*, *χειραγωγούς*, *ἀνθύπατος*. Was this last title properly applied to Sergius Paulus? Into what two classes were the Roman provinces divided?

## 4. Translate chap. XXV. vv. 13—22.

State what is known of the Agrippa here mentioned, and trace his descent from Herod the Great. Is the character given of Felix in the Acts corroborated by profane testimony? What kind of franchise did St Paul possess, and how was it acquired? Give a succinct account of his journey from Cæsarea to Rome, and illustrate your description by a map.

## SECOND DIVISION, A. (γ.)

## 1. TRANSLATE chap. VI. vv. 8—15.

What is mentioned in Scripture respecting Stephen? Explain the meaning of the expression *ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων*. Of what number and description of persons did the *συνέδριον* consist? Give the full import of the words *συζητοῦντες*, *ὑπέβαλον*, *ἐπιστάντες*. Why did Jesus receive the appellation *ὁ Ναζωραῖος*?

## 2. Translate chap. XIII. vv. 13—29.

What were the geographical situations of Paphos, Perga, and the several Antiochs mentioned in the Acts of the Apostles? How long did the people of Israel sojourn in Egypt; and what were the circumstances connected with their being brought out from thence? How was the land of Canaan divided among the Israelites, and what were its political divisions at the time of the Apostles? Who was Pilate, and how came he to have power of life and death at Jerusalem?

Translate chap. XIX. vv. 8—19.

Give the derivations of *ἐπαρήσιαζέτο*, *σιμικίνθια*, *ἐξορκιστῶν*, *κατακυριεύσας*; and explain the passage *συνεψήφισαν τὰς τιμὰς αὐτῶν*, κ. τ. λ.

4. Translate chap. XXIII. vv. 25—30.

What was the nature of the government of Judæa at that time? How long did Felix continue governor after the event mentioned above? Give the full meaning of the words *ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον*; and shew what is implied by the expression *μαθὼν ὅτι Ῥωμαῖός ἐστι*.

## SECOND DIVISION, B. (δ.)

1. TRANSLATE chap. VII. vv. 51—60.

Give the derivations of *σκληροτράχηλοι*, *ἀπερίμητοι*, *διεπρίοντο*, *ὁμοθυμαδὸν*, *ἐλιθοβόλουν*. Explain the meaning of the expression *εἰς διαταγὰς ἀγγέλων*.

2. Translate chap. XV. vv. 6—22.

To what circumstance does Peter refer in the passage *Ἄνδρες ἀδελφοί, . . . πιστεῦσαι*? Whose son was James, and what office did he hold in the Church? What gave rise to this council? Explain the passage *Μωϋσῆς γὰρ ἐκ γενεῶν, . . . ἀναγινωσκόμενος*. Where was Antioch; and what circumstances connected with the early Church occurred there? From whence is the quotation *μετὰ ταῦτα ἀναστρέψω . . . ὁ ποιῶν ταῦτα πάντα*?

3. Translate chap. XXI. vv. 27—40.

What portion of country was comprehended under the term *Asia*? What were the geographical positions of Ephesus and Tarsus? When was the temple here mentioned built, and when destroyed? In what consisted the crime imputed to St Paul in the passage *ἐτι ἦε καὶ Ἕλληνας εἰσήγαγεν εἰς τὸ ἱερόν*, κ. τ. λ.? Explain the passages *ἐκέλευσε δεθῆναι ἀλύσει διυρί*, and *οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος*, κ. τ. λ. What was the office of *χιλιάρχος*?

JANUARY, 1843, (C.)

## FIRST DIVISION. A. (α.)

1. WHAT proof have we, from external and internal evidence, that St Luke was the author of the Acts of the Apostles? What is known respecting the date and place of its publication? Mention some of the principal facts recorded in it.

## 2. Translate chap. II. vv. 1—12.

Give an account of the time and manner of celebrating the three great festivals of the Jews. Who were the *Ἑλαμίται*, οἱ ἐπιδημοῦντες Ῥωμαῖοι, προσήλυτοι?

## 3. Translate chap. III. vv. 19—21.

Explain *ἀναψύξεως*, ἀποκαταστάσεως. Derive and explain accurately the words *Ἰησοῦς*, *Χριστός*, *Κύριος*. What person celebrated in the Old Testament history bore a name similar to, and of the same import as, the former; and how was he a type of Christ?

## 4. Translate chap. XX. vv. 14—17.

Shew the relative positions of the places here mentioned.

## 5. Translate chap. XXII. vv. 22—30.

What was the principal article in the charge made against St Paul before the Roman magistrate? What were the real causes which led to the seizure of his person? Shew by quotation what St Paul considered to have been the real cause of the severities enforced against him.

## 6. Translate chap. XXVII. vv. 27—42.

Explain *ζευκτηριαί*, *πηδάλια*, *ἀρτέμων*, *τόπος διθαλασσος*.

## FIRST DIVISION, B. (β.)

1. WHAT particulars concerning St Luke may be collected from the New Testament? Shew from internal and external evidence that he was the author of the Acts of the Apostles, and state what appear to have been his principal objects in writing them. What is known respecting the date and place of publication of the Acts?

## 2. Translate chap. VI. vv. 1—12.

Explain *Ἑβραῖοι*, *Ἕλληνισταί*, *διακονεῖν τραπέζαις*, ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων. From whom does it appear probable that the deacons were appointed; and what appears to have been the extent of their office?

## 3. Translate chap. IX. vv. 23—30.

What space of time is included in the term *ἡμέραι ἱκαναί*? How did St Paul most probably employ it? Derive and explain the words *Ἰησοῦς*, *Χριστός*. Where were Damascus, Caesarea, and Tarsus situated?

## 4. Translate chap. XIX. vv. 35—40.

Explain *καταστείλας*, *νεωκόρος*, *Διοπετῆς*, *ἀνθύπατοι*, *ἀγόραιοι*, *ἀγονταί*. Why not *ἀγοραῖοι*?

## 5. Translate chap. XXI. vv. 17—26.

*Εἰσὶν ἡμῖν ἄνδρες*, κ. τ. λ. Explain this. Distinguish between the Nazarites and Nazarenes. Into what classes were the former divided? What instances are given in Scripture of *Nazaræi nativi*?

6. Translate chap. XXVI. vv. 1—15.

Who was this Agrippa? Give a short account of the tenets of the Pharisees and Sadducees.

## SECOND DIVISION, A. (γ.)

1. WHAT reasons are there for believing that St Luke wrote the Acts? Quote the passages of Scripture in which his name is mentioned. What reasons are there for supposing that he was a Gentile by birth? Who governed Rome and Judæa during the period comprised in the Acts?

2. Translate chap. I vv. 15—23.

What is the account given by St Matthew of the death of Judas? How is it reconciled with this? Why was he called Iscariot? Derive and explain the words *κύριος*, *Ἰησοῦς*, *Χριστός*.

3. Translate chap. IV. vv. 1—7.

How were Annas and Caiaphas related? Which was the High Priest? Give a brief account of the principal tenets of the Pharisees and Sadducees. Explain the phrase *ὁ στρατηγὸς τοῦ ἱεροῦ*.

4. Translate chap. XII. vv. 1—10.

Who was this James? When and by whom was his violent death foretold? What Herod was this? Give a brief account of those members of the Herodian Family mentioned in the New Testament.

5. Translate chap. XVII. vv. 13—21.

Where was Bercea? What character is given to the Christians in that city? When did Silas first become St Paul's companion? Derive *σαλεύοντες*, *σπερμολόγος*, *Στωϊκῶν*, *δαιμονέστερος*; and distinguish between *ἐπιδημοῦντες ξένοι*, and *μέτοικοι*.

6. Translate chap. XXVIII. vv. 1—15.

What island is here referred to? Give any reasons that occur to support your opinion. Explain *παράσημον*, *Διοσκούροι*.

## SECOND DIVISION, B. (δ.)

1. SHew from internal evidence that St Luke wrote the Acts. What period of time does the narrative extend over? What was the nature of the government of Judæa during the course of it.

2. Translate Chap. III. vv. 12—21.

Explain the phrase *ὁ Θεός Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ*.



What was the promise given to Abraham and how fulfilled? Who were the parents of Isaac and Jacob? Mention some of the principal prophecies fulfilled in the sufferings of Christ. Derive *ἀρενίζετε*, *ἀρχηγόν*, *ἀναψύξεως*, *ἀποκαταστάσεως*, and distinguish between *μετανοέω* and *μεταμέλομαι*.

3. Translate chap. VI. vv. 8—15.

Explain the word *Λιβερνόν*. Where was Cilicia? What connexion had St Paul with that country?

4. Translate chap. IX. vv. 22—31.

*παραγενόμενος δὲ κ. τ. λ.* Was this immediately after his escape to Damascus? What account does St Paul give in the Epistle to the Galatians of this visit to Jerusalem? Is it referred to again in the Acts? What Cæsarea is that here mentioned, and where situated? Explain the words *Χριστός*, *Ἰησοῦς*, *Ἑλληνιστής*. What circumstance contributed to the outward peace of the Church at this time?

5. Translate chap. XIX. vv. 30—40.

Derive and explain *ἀργυροκόπος*, *ἀπελεγμός*, *νεωκόρος*, *Διοπετής*. Who were the Asiarchs?

6. Translate chap. XXIV. vv. 24—27.

Who was Drusilla? Give some account of Felix, and of the members of the Herodian Family mentioned in the New Testament.

JANUARY, 1844. (D.)

FIRST DIVISION, A. (α.)

1. WHO was the author of the Acts of the Apostles? It is generally supposed that the author of the Acts of the Apostles was not with St Paul during the first part of his travels:—upon what is this supposition founded? If this opinion be correct, when and where may he be considered to have joined him?

2. Translate chap. I. v. 12.

Explain the meaning of *σαββάτου ἔχον ὁδόν*.

3. Translate chap. III. vv. 13—18.

4. Translate chap. IV. v. 1, 2.

Was there any peculiarity in the tenets of the Sadducees that they should have been especially annoyed at the teaching of the Apostles? Give the derivation of *ἀνάστασις*.

5. Translate chap. VII. vv. 54—60.

6. Translate chap. XI. vv. 27, 28.

Where was this Antioch? Another Antioch is mentioned in the Acts of the Apostles: where was it situated?—When

did Claudius Cæsar begin to reign, and in what year did the famine alluded to probably take place?

7. Translate chap. XVII. v. 1.

Where were the places, mentioned in this passage, situated? What was the ancient name of Thessalonica? What was the occasion of its receiving the name of Thessalonica? What is it now called?

8. Translate chap. XIX. vv. 35—40.

Give the derivation and peculiar meaning of *καταστείλας*, and of *νεωκόρος*.

9. Translate chap. XXVI. vv. 2—7.

Who was the Agrippa here spoken of?

### FIRST DIVISION, B. (β.)

1. Is there anything in the introduction of the Acts of the Apostles to lead you to form an opinion respecting the author? Between what periods are the events recorded in the Acts of the Apostles comprised?

2. Translate and explain chap. II. v. 15.

3. Translate chap. III. vv. 22—26.

4. Translate chap. VII. vv. 3, 4.

Where was Charran? For what Roman battle was it afterwards famous?

5. Translate chap. X. vv. 28—33.

6. Translate chap. XII. vv. 1—3.

Who was this Herod? Shew that the title *ὁ βασιλεὺς* being applied to him affords an argument for the historical accuracy of the Acts of the Apostles. What feast is alluded to in this passage; and at what time of the year did it take place? How many times a year, and on what occasions, were all the Israelitish men commanded to appear at Jerusalem?

7. Translate chap. XXI. vv. 5—7.

Where was Ptolemais situated? What was its ancient name? What is it now called?

8. Translate chap. XXIV. vv. 10—16.

Give the derivations and literal meanings of *αἵρεσις*, *συνείδησις*, *ἀπρόσκοπος*.

9. Translate chap. XXVII. vv. 13—17.

What are the modern names of Crete and Claudia?

## SECOND DIVISION, A. (γ.)

1. DESCRIBE briefly the state of the Jewish affairs, religious and political, at the time when this history commences.

2. Translate chap. II. vv. 22—24.

Explain the construction *οἱ ἐποίησε*.

3. Translate chap. VII. vv. 42—50.

4. Translate chap. XIII. vv. 6, 7.

Upon what grounds, and with what success, has the propriety of the title *ἀνθύπατος*, as here applied, been disputed? How does it affect the question of the genuineness of the Acts of the Apostles?

5. Translate chap. XVII. vv. 18—21.

Describe the two sects of philosophers mentioned in this passage. What is the derivation of *σπερμολόγος*?

6. Translate chap. XVIII. vv. 18, 19.

Give the positions of Cenchrea and Ephesus by a map, or otherwise.

7. Translate chap. XXI. vv. 20—25.

8. Translate chap. XXIII. vv. 27—29.

How was the freedom of the city of Rome obtained by the people of Tarsus? By what other name was Tarsus called?

9. Translate chap. XXVII. vv. 27—32.

## SECOND DIVISION, B. (δ.)

1. TRANSLATE chap. I. vv. 1, 2.

What inference may be made from these verses with respect to the author of the history? When and where is the work supposed to have been written?

2. Translate chap. V. vv. 33—39.

What is known of *Γαμαλιήλ*, *Θευδᾶς*, and *Ἰούδας*? What is the *ἀπογραφή* here spoken of?

3. Translate chap. X. vv. 34—37.

Is Christ here to be understood by *τὸν λόγον*? How are *λόγον* and *ῥῆμα* governed?

4. Translate chap. XV. vv. 18—20.

Explain the construction of *τοῦ ἀπέχεσθαι*. Why is *πορνεία* particularly specified?

5. Translate chap. XIX. vv. 1—4.

In what did John's baptism differ from Christ's. How does *μετανοία* differ from *μεταμελεία*?

6. Translate chap. XIX. vv. 11, 12.  
Derive σουδάρια, σιμικίνθια.
7. Translate chap. XXI. vv. 37, 38.  
Give the history of this παρεμβολή. What is known of the Egyptian here alluded to?
8. Translate chap. XXV. vv. 9—12.  
What Cæsar was this?
9. Translate chap. XXVI. vv. 4—7.  
Who was this Agrippa? Give a short account of the sect of the Pharisees.
10. Translate chap. XXVII. vv. 15—17.

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JANUARY, 1845. (E.)

FIRST DIVISION, A. (α.)

1. WHO was the author of this treatise? How does it incidentally appear that he accompanied the Apostle Paul during part of his journeys?

2. Translate chap. I. vv. 4—8.

βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ. How was this promise fulfilled? What is the meaning of the question, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ; What was the feeling of the Jewish people upon this point? Explain grammatically ἔθετο, λήψετε, ἐπελθόντος.

3. Translate chap. III. vv. 14—21.

Mention some of the principal prophecies relating to the sufferings of Christ.

4. Translate chap. XVI. vv. 11—15.

Point out the geographical situations of the places here mentioned. What is the force of κολωνία? Is the term strictly applicable to Philippi? Give some account of the Jewish προσεῦχαι.

5. Translate chap. XXIII. vv. 11—22.

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FIRST DIVISION, B. (β.)

1. GIVE your reasons for believing in the genuineness and authenticity of this treatise.

2. Translate chap. II. vv. 29—36.

What is the prophecy of David here referred to? Point out distinctly in what manner it was fulfilled. εἰς ᾧδου. Explain the construction,

3. Translate chap. V. vv. 1—6.

Point out the argument for the Divinity of the Holy Ghost contained in this passage. Explain grammatically *πραθέν, ἐνέγκας, ἔθου, ἐψεύσω*.

4. Translate chap. XIII. vv. 6—12.

Point out the geographical position of Paphos. Give the exact force of *ανθυπατος*, and shew that it is properly applied to Sergius Paulus. Explain the names *Βαρνάβας, Βαρῖησους*.

5. Translate chap. XXIV. vv. 1—9.

Give a sketch of the character of Claudius Felix.

## SECOND DIVISION, A. (γ).

1. How do you fix the date of this treatise? Give your reasons for concluding that St Luke was the author of it.

2. Translate chap. II. vv. 22—28.

*τοῦτον τῇ ὀρισμένῃ βουλῇ κ. τ. λ.* Illustrate this passage by a reference to the prophecies of the Old Testament. Was crucifixion a Jewish punishment?

3. Translate chap. XII. vv. 20—23.

What account does Josephus give of this transaction?

4. Translate chap. XIX. vv. 11—17.

Mention some of the instances of *dæmoni*al possession recorded in the Gospels. Derive and explain *σουδάρια, σιμικίνθια, ἐξορκιστῶν, ἀποκριθέν, ἐπέπεσε*.

5. Translate chap. XXVII. vv. 1—12.

At what season of the year did this voyage take place? Point out the geographical situations of Sidon, Cyprus, and Crete.

## SECOND DIVISION, B. (δ).

1. Give a sketch of the history contained in this treatise.

2. Translate chap. II. vv. 14—19.

What time in our day answers to the third hour of the Jews? Give some account of the prophet Joel. Explain grammatically *ἐνωρίσασθε, ἐκχέω, δώσω, τέρατα*.

3. Translate chap. XIII. vv. 13—20.

Give the situations of Paphos, Perga, and the Antioch here mentioned. When was the reading of the Prophets introduced into the synagogue service? What was the practice which ultimately prevailed?

4. Translate chap. XVI. vv. 1—5.

Point out the undesigned coincidence between the account here given of Timothy and 2 Tim. iii. 15. *ὅτι ἀπὸ βρέφους τὰ ἱερὰ γράμματα οἶδας.*

5. Translate chap. XXIV. vv. 10—21.

*περὶ ἀναστάσεως.* What was the Apostle's object in alluding to this subject when before the Council? What effect did it produce?

JANUARY, 1846. (F.)

### FIRST DIVISION, A. (α.)

1. STATE the external and the internal evidence of the Acts of the Apostles having been written by St Luke. What was his principal object in writing the book? May anything be inferred as to the nature of St Luke's profession from his own works, or from tradition?

2. Translate chap. III. vv. 19 ad fin.

Give the circumstances and occasion of this speech. What various interpretations have been given of *ὅπως ἂν* in v. 19? What is meant by *ἀποκατάστασις* in v. 21? Give the full import of *ἄχρι* in v. 21. Where do we find the words of Moses, quoted in v. 22, and on what occasion were they uttered? What is meant by *ὑμεῖς δ. ὃ τῶν πρ.* in v. 25? Derive and explain the words *προεχειρισμένον, ἐξολοθρευθήσεται, διαθήκης.*

3. Translate chap. VI. vv. 1—7.

Who were the *Hellenists*, as opposed to *Ἑβραῖοι*? Who, the *Hebrews of the Hebrews* mentioned by St Paul, Phil. iii. 5? Who, the *Widows* mentioned above; and where, in the New Testament, do we find them again incidentally alluded to? What qualification do we there learn was necessary for admission into the order, and what do you understand by it? Who were the *προσηλύτοι*, and into what classes were they subdivided? Distinguish accurately between them. What is the derivation and meaning of the names of the second and third orders of Ministers in the Church? To which two do they correspond in the Jewish constitution? Explain *διακονεῖν τραπέζαις, ἐπέθηκαν αὐτοῖς τὰς χεῖρας*. What term do we find applied to *Ordination*, in allusion to the latter custom?

### FIRST DIVISION, B. (β.)

1. WHAT essential parts of the Christian dispensation are first promulgated in the Acts? Mention any events there

recorded, which are confirmed by Profane History. What period of time does the narrative extend over?

2. Translate chap. II. vv. 12—17.

How long did the Apostles wait for the promised Spirit to fall on them, after the ascension of Christ? What was the feast of Pentecost; and to what Holyday in our Church does it correspond? What other interpretation is given of the *διαμεριζόμεναι γλώσσαι*, here alluded to? Who are the *έτεροι*, in contradistinction to the *άνδρες εύλαβεΐς*, here mentioned? What hour of the day was *ώρα τρίτη*? At what hour did the Jewish Sabbaths, and other Feasts, begin and end? Give the substance of the prophecy of Joel, here mentioned. Give the different uses of *πνεύμα*, with or without the article. Explain the words *έξίσταντο*, *γλεύκουσ*, *χλευάζοντες*, *ένωτίσασθε*.

3. Translate chap. IX. vv. 1—9.

Describe the origin and education of St Paul. What was the authority of the *συνέδριον*? How was it composed? St Paul asserts elsewhere of his attendants, *τό μέν φώς έθεάσαντο, τήν δέ φωνήν ούκ ήκουσαν*:—account for the apparent discrepancy between this account and that given above. How came St Paul to learn and preach the gospel, so soon as we find him doing after the event above related? Explain the terms and phrases *της οδου όντας*, *προς κέντρα λακτίζειν*, *έννοι*.

## SECOND DIVISION, A. (γ.)

1. FROM what event do we begin to date the Christian Dispensation? Upon how many distinct occasions did our Lord appear between his resurrection and ascension? Restrict and define the object of the narrative of the Acts of the Apostles from its contents and its omissions.

2. Translate chap. VII. vv. 1—5.

Give the circumstances and occasion of this speech. What is the general drift of the argument? What is the account given in the book of Genesis of the call of Abraham, and how does it differ from the above? How do you account for the discrepancy? It is elsewhere (John i. 18.) said, "No man hath seen God at any time." How do you reconcile this with the statement in v. 2. above? What other names were the following places known by at different periods: Dan, *Χαβράν*, Philippi, Tarsus, the two Cæsareas, Ptolemais?

3. Translate chap. VIII. vv. 32—37.

Explain the terms and phrases, *περιοχή*, *εύγγελίσαστο*, *έν τῇ ταπ. δ. ή κρ. δ. ήρθη*, and *τήν γενεάν αυτού τίς διηγήσεται*; Give the meaning and derivation of *Ίησους*. What is the

signification of Χριστός, and why was it properly given to Jesus? What argument has it afforded against the genuineness of v. 37. above, and with what truth? Who was Candace? What is the modern name of the country over which she ruled? Where was Gaza? What difficulty have the words αὐτὴ ἐστὶν ἐρημος, applied to it, occasioned? Describe Philip's route northwards. What baptism did John preach? What the Apostles? Did Paul baptize?

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## SECOND DIVISION, B. (δ.)

1. WHO were the governors of Judæa during the period comprehended in the Acts of the Apostles? Does the title of this book correspond to the design of its author? In what part of the narrative is he first introduced? Mention some of the principal facts recorded in it.

2. Translate chap. IV. vv. 1—8.

Give the occasion of the above. Who was the στρατηγός τοῦ ἱεροῦ mentioned in v. 1? What were the opinions of the Sadducees, and what more recent sect among the Jews were their successors? What is the Jewish tradition respecting the origin of the sect of the Sadducees? Where, and under what circumstances, do we find Annas the High-priest again mentioned? Reconcile any apparent discrepancies in the accounts. What are the various interpretations that have been given of γέν. ἀρχ. in v. 6.? Explain and give the different meanings of the words Διαπονούμενοι, ἀνάστασις, τήρησις.

3. Translate chap. XII. vv. 1—7.

What time? What Herod was this, and how related to the great Herod? What was the extent of his dominions at the time here alluded to, and what offspring did he leave? What remarkable historical accuracy may be observed with respect to the designation here given to him? What other James do we find mentioned in Scripture; which does St Paul term "the Lord's brother," and what is meant by that term? Which was the author of the Epistle of St James, and how have they been subsequently distinguished from each other? What were the ἡμ. τῶν ἀζ. in v. 3.? Give the circumstances of their first institution. What is the etymology and meaning of the English word Church? What, of ἐκκλησία?

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JANUARY, 1847. (G.)

## FIRST DIVISION, A. (α.)

## 1. TRANSLATE chap. XVI. vv. 35—40.

Derive *ῥαβδούχους*. What is the Latin word for it?—*οὐ γάρ*. What do you supply here? What is the difference between *οὐ* and *μή*?—*καὶ ἐφοβήθησαν*, κ. τ. λ. Explain this. How was Paul *Ῥωμαῖος*?

## 2. Translate chap. XXIV. vv. 10—21.

*ἀνέβην*. From what place? State what you know respecting it.—*παραστῆσαι*. Explain the transition from the original meaning of the word to that which it has here.—*ἦς ἐκραξα*. What does *ἐκραξα* come from? How is *ἦς* governed?

## FIRST DIVISION, B. (β.)

## 1. TRANSLATE chap. XXI. vv. 31—38.

What is the Latin term for *σπείρης*? What is the difference in meaning between *ἐπανσαν* and *ἐπαύσαντο*? Derive *σικαριῶν*. What part of speech is *Ἑλληνιστί*?

## 2. Translate chap. XXVII. vv. 27—34.

Explain *ἐν τῷ Ἀδρίᾳ*.—*προσλαβεῖν τροφῆς*. How do you account for the genitive case? Derive *βολίσαντες*. Write down the cases of *θρίξ* in the singular and plural.

## SECOND DIVISION, A. (γ.)

## 1. TRANSLATE chap. XX. vv. 28—35.

*ἐπισκόπους*. Under what name have the persons here addressed been previously spoken of? Explain *ὑπηρέτησαν αἱ χεῖρες αὐταί*, and derive *ὑπηρέτησαν*.

## 2. Translate chap. XXVII. vv. 9—15.

Explain *τὴν νηστείαν*.—*θεωρῶ ὅτι κ. τ. λ.* Do you observe any peculiarity of construction here? Write a note upon *κατὰ χώρον*. What is the literal meaning of *ἀραντες*?—*ἄσσον*. If you adopt the reading *ἄσσον*, how will your translation be modified? From what verb does *ἐπιδόντες* come? Give the geographical position and modern name of *Κρήτη*.

## SECOND DIVISION, B. (β.)

## 1. TRANSLATE chap. XVIII. vv. 12—18.

State what you know of Gallio. Derive *ἀνθυπατεύοντες*. What is the corresponding word in Latin? Trace the steps by which *ἀποταξάμενος*, from its primitive signification, comes to have the meaning which you give it in this passage. *ἐν Κεγχρεαῖς*. Where was this place?

## 2. Translate chap. XXVIII. vv. 17—24.

Who is meant by *Καίσαρα*? Explain fully *τὴν ἀλυτίαν ταύτην περικείμεναι*.



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